

ONE HUNDRED FORTY-EIGHTH
ANNUAL

CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

HELD IN THE TABERNACLE
SALT LAKE CITY, UTAH

APRIL 1, 2, 1978

WITH REPORT OF DISCOURSES

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OFFICIAL REPORT
of the
ONE HUNDRED FORTY-EIGHTH
ANNUAL GENERAL CONFERENCE
of
THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
held in the
Tabernacle on Temple Square
in
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THE ONE HUNDRED FORTY-EIGHTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

The 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 1, 1978, at 10:00 o'clock A.M.

The general sessions of the Conference were held at 10:00 A.M. and 2:00 P.M. on Saturday and Sunday, April 1 and 2, 1978. The General Welfare Session was held in the Tabernacle on Saturday, April 1, 1978, at 7:00 A.M. The General Priesthood meeting was held in the Tabernacle on Saturday, April 1, 1978, at 7:00 P.M.

President Spencer W. Kimball presided at all sessions of the Conference and conducted the General Welfare, Saturday morning, and Sunday morning sessions of the Conference. President N. Eldon Tanner, First Counselor in the First Presidency, conducted the Priesthood and Sunday afternoon sessions. President Marion G. Romney, Second Counselor in the First Presidency, conducted the Saturday afternoon session.

President Kimball presented the names of four new members of the First Quorum of the Seventy for sustaining vote—Elders Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman and Rex C. Reeve, Sr.

The proceedings of all sessions of the Conference were given extensive coverage in the United States and Canada over many radio and television stations coast to coast, originating with KSL in Salt Lake City.

By means of satellite transmission, sessions of the Conference were heard over radio in Mexico, Central and South America, Australia, the Philip-

pines, Europe, Africa, and parts of Asia. Special transmission of the Saturday and Sunday morning sessions were carried by oceanic cable to members assembled in 104 chapels in England, France, Germany, Austria, Holland, Switzerland, Belgium and Canada.

Rebroadcasts of all sessions of the Conference were sent by KSL Radio in Salt Lake City, and KIRO Radio, Seattle, Washington, to many parts of the United States and Canada, and the world, beginning at midnight following each conference day's proceedings.

This report of the Conference also includes the continuity of the Tabernacle Choir and Organ broadcast over the Columbia Broadcasting System on Sunday from 9:30 A.M. to 10:00 A.M. immediately preceding the general conference session.

General Authorities Present

The following General Authorities of the Church attended one or more of the general sessions:

The First Presidency: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney.

The Quorum of the Twelve: Ezra Taft Benson, Mark E. Petersen,¹ LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight.

Patriarch to the Church: Eldred G. Smith.

The First Quorum of the Seventy: Presidents: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. *Additional*

Saturday, April 1

First Day

members: Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, Wm. Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, Rex C. Reeve, Sr.

The Presiding Bishopric: Victor L.

Brown, H. Burke Peterson, and J. Richard Clarke.

Other Authorities Present

Other authorities of the Church in attendance at the Conference included Regional Representatives, Presidents of stakes and their counselors, Presidents of Temples, bishoprics of wards, presidencies and members of Melchizedek and Aaronic Priesthood quorums, officers of the Historical Department, members of the Church Board of Education, and Church educational authorities and supervisors.

Many auxiliary officers, general, stake, and ward, were also in attendance.

¹Elder Delbert L. Stapley excused due to illness.

FIRST DAY MORNING MEETING

FIRST SESSION

The opening session of the Conference convened in the Tabernacle on Temple Square in Salt Lake City, Utah, on Saturday, April 1, 1978, at 10:00 A.M. with President Spencer W. Kimball presiding and conducting.

The music for this session was provided by the Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger conducting and Robert Cundick at the organ.

Before the commencement of the meeting, the Tabernacle Choir sang, "Lo! The Mighty God Appearing."

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are assembled this morning in the Tabernacle on Temple Square at the beginning of this, the First General Session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the overflow congregations in the Assembly Hall and the Salt Palace and the many throughout the world who make up the unseen audience of radio and television.

The Tabernacle Choir has just rendered, "Lo! The Mighty God Appearing."

Seated on the stand are all of the General Authorities of the Church except Elder Delbert L. Stapley, who is excused because of illness.

Elders James E. Faust and Charles A. Didier are seated in the Assembly Hall, and Elders Theodore M. Burton and Joseph B. Wirthlin are seated in the Salt Palace.

Present also are regional representatives, stake and temple presidencies, bishops, other general and local officers of the Church, and

members of the Church from many foreign lands. We extend a special welcome to government, education, and civic leaders who are present.

Jerold Ottley and Donald Ripplinger will conduct music for this session. Robert Cundick is at the organ. The Tabernacle Choir will begin this session by singing, "At Thy Feet We Humbly Bow."

Following the singing, the invocation will be offered by Bishop H. Burke Peterson, First Counselor in the Presiding Bishopric.

The Tabernacle Choir sang, "At Thy Feet We Humbly Bow."

Bishop H. Burke Peterson offered the invocation.

Without announcement, the Tabernacle Choir sang the number, "How Lovely Are the Messengers."

President Kimball

The continued acceleration of the growth of the Church around the world makes it necessary to add four new General Authorities. We therefore present for the vote of the Conference as members of the First Quorum of the Seventy: Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve. Will those who can sustain these brethren as members of the First Quorum of the Seventy please signify by the raising of your right hands? Any opposed, by the same sign.

We ask these brethren to come forward and take their places on the stand with the other brethren in the seats provided.

President Spencer W. Kimball

I come to you today, my brothers and sisters, in the spirit of appreciation, not only for our opportunity to gather again in a setting of religious freedom and in appreciation for the devotion of the faithful Saints in the Church, but as one who has urged you to "lengthen your stride" and who continues urging you to do so. I want to thank you for your responses. Many have done much to beautify their homes and their yards. Many others have followed the counsel to have their own gardens wherever it is possible so that we do not lose contact with the soil and so that we can have the security of being able to provide at least some of our food and necessities.

Gardens

Grow all the food that you possibly can on your own property, if water is available; berry bushes, grapevines, and fruit trees are most desirable. Plant them if your climate is right for their growth. Grow vegetables and eat those grown in your own yard. Even those residing in apartments or condominiums can generally grow a little food in pots and planters.

Genealogy and Temple work

As I have previously said, most members of the Church are aware of our intense interest in the missionary work in the Church and the appeals we have made in many lands for the rededication to preaching the gospel and preparing missionaries to carry the good news of the restoration to the people everywhere. I feel the same sense of urgency about temple work for the dead as I do about the missionary work for the living, since they are basically one and the same. I have told my brethren of the General Authorities that this work for the dead is constantly on my mind.

The First Presidency and the

Council of the Twelve recently gave careful consideration as to how we can lengthen our stride in this tremendously important responsibility. We announce a twofold emphasis.

First, all members should write a personal history and participate in a family organization. Also, we want to emphasize again and place squarely upon the shoulders of these individuals and their families the obligation to complete the four-generation program. Families may extend their pedigree beyond the four generations if desired.

Secondly, we are introducing a Church-wide program of extracting names from genealogical records. Church members may now render second-mile service through participating in this regard in extracting these names in this program supervised by the priesthood leaders at the local level, where you will receive further details.

On the bookshelves in my office at home there are thirty-three large, well-filled journal books. In my journal, a year for each book, I have written daily and filed in this library. It records the trips to many of the nations in the world and all around the world and meetings held, people contacted, marriages performed, and all things of interest to my family, and, I hope, someday to the Church.

I urge all of the people of this church to give serious attention to their family histories, to encourage their parents and grandparents to write their journals, and let no family go into eternity without having left their memoirs for their children, their grandchildren, and their posterity. This is a duty and a responsibility, and I urge every person to start the children out writing a personal history and journal.

Family

In the *Reader's Digest* for April

1978 is an article which can be detached from the magazine. The title of it is "Can You Have a Happier Family Life?" It describes four qualities many parents miss in their family lives, and it offers a way to measure your family by these qualities and suggests a general plan for a happier family life and reports a specific example of a plan of action. This is the first in a series of four such articles in the *Digest* this year. I commend it to all members and non-members of the Church.

When a high national official visited us recently, he said,

"The family is so critical; it is so fundamental to the strength of our civilization, a fact that seems to be forgotten. It is so terribly important. It is our chief source of moral strength, our chief source of physical and emotional health; it is our chief source of protection against adversity. It is the only institution that guarantees an environment which will insure the perpetuation of the principles and concepts that have made us strong.

"I remember a witness," he said, "that was testifying before a Congressional committee about the family, and he said, 'Before you fool around with the family, you'd better realize that all known human societies during the recorded history of mankind have all ended up with a family organization for the rearing and training of children. Before you try to get rid of it, you'd better find out why all civilizations in history have clung to it.' I think your church's emphasis on it has been truly extraordinary."

The gospel has been a family affair. By committing ourselves to having the regular and inspirational family home evening and by carefully planning the content of that evening, we are sending a signal to our children which they will remember forevermore. When thus we give our children of our own time, we are giving of our presence, a gift that is always noticed.

The *Home Evening Manual* is replete with good suggestions, but it

should never replace inspired parental development with regard to what should be done in a particular evening to meet particular needs. If we will feed our families from the gospel garden at home, then what they get from Church meetings can be a rich supplement, but not their only diet.

Child abuse

The home is the seedbed of Saints. There are not enough good homes. Children still come to some homes where they will be abused, not loved, and not taught the truth.

We are greatly concerned with the fact that the press continues to report many cases of child abuse. We are much concerned that there would be a single parent that would inflict damages on a child. The Lord loved little children, and he said:

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.)

Let no Latter-day Saint parent ever be guilty of the heinous crime of abusing one of Christ's little ones!

Divorce

The latest United States government statistics show that the divorce epidemic is still in full swing and is even growing. There were more than a million divorces or annulments in 1975, the highest number thus far on record.

Last year there was almost one divorce for every two marriages, and last year there were twice as many divorces as in 1966 and almost three times the number in 1950, and there were probably more than a million children under eighteen involved in these family break-ups, for whom the emotional and other adverse consequences of wrecked marriages may have been even more serious than for the adults themselves.

There may be some who would disregard this and ignore the important

things, yet we feel that almost everyone who stops to think of this and weigh it will conclude that when the home is destroyed, the nation goes to pieces. There can be no question about this, and all historians or those who have followed a historical line of thought have come to that same conclusion.

We have the lingering, ominous suspicion that the proponents of many programs pay little attention, if any, to the sanctity of the home and the family.

Abortion

The thing which greatly concerns us is the spiritual and moral and emotional health of the family members from childhood through youth and adulthood.

During 1974 over one million unborn children are said to have lost their lives through induced abortions in the United States. This is an explosive increase in the last few years. We reaffirm our announced opposition to abortion in all but the most extreme needs.

Role of womanhood

I want to express my appreciation for the wonderful women of the Church. We love the women of our Church. We love them as deeply as our own wives, our mothers, our grandmothers, our sisters, and our friends. Someday, when the whole story of this and previous dispensations is told, it will be filled with courageous stories of our women, of their wisdom and their devotion, their courage, for one senses that perhaps, just as women were the first at the sepulchre of the Lord Jesus Christ after his resurrection, our righteous women have so often been instinctively sensitive to things of eternal consequence. We recognize, as one man has wisely said, that while we speak of the impact of one's mother's tongue with a lasting effect upon us, it is our mother's love which touches us everlastingly and so deeply.

We worry, therefore, conversely over these trends which would reduce the mother's love in our world. God has placed women at the very headwaters of the human stream. So much of what our men and our institutions seek to do downstream in the lives of erring individuals is done to compensate for early failures. Likewise, so much of life's later rejoicing is a reflection of a woman's work well done at the headwaters of the home.

It was Goethe who said, "The Eternal Feminine draws us on." (*The Gothic Chamber*.)

"A good woman," as the scriptures tell us, "is the glory of the man." (1 Cor. 11:7.)

The scriptures remind us that "Women have claim on their husbands for their maintenance, until their husbands are taken." (D&C 83:2.) Women also have a claim on their husbands for respect, fidelity, and thoughtfulness for in that subtle, sweet relationship that should obtain between men and women, there is partnership with the priesthood.

We delight and marvel in the appropriate development and expressions of our sisters' many talents. Surely the Church's educational effort in behalf of its women is a sermon in itself.

Perhaps more than any other people of like size, we are deeply committed to the development of the skills and talents of our sisters, for we believe our educational program is not simply education for this world, but involves an education for all eternity.

The Church of Jesus Christ of Latter-day Saints has sponsored the advancement of women from its very outset. It was the Prophet Joseph Smith who set forth the ideals for womanhood. He advocated liberally for women in the purest sense of the word, and he gave them liberty to fully express themselves as mothers, as nurses to the sick, as proponents of high community ideals, and as protectors of good morals.

What more can any woman want

for herself? What more could any man want for his wife? What more could any man want than to match that standard in his own conduct?

The Prophet Joseph gave us the Relief Society organization to advance these high purposes for Latter-day Saint women. That society today is a worldwide movement holding membership in national and world organizations for the advancement of women.

Finally, when we sing that doctrinal hymn and anthem of affection, "O My Father," we get a sense of the ultimate in maternal modesty, of the restrained, queenly elegance of our Heavenly Mother, and knowing how profoundly our mortal mothers have shaped us here, do we suppose her influence on us as individuals to be less if we live so as to return there?

My beloved brothers and sisters, God lives, and I bear testimony of it. Jesus Christ lives, and he is the author of the true way of life and salvation.

Jesus is the Christ

This is the message of The Church of Jesus Christ of Latter-day Saints. It is the most important message in the world today. Jesus Christ is the son of God. He was chosen by the Father as the Savior of this world. His coming was foretold centuries before his birth upon this earth. It was seen in vision by Adam, Moses, Isaiah, Jeremiah, Ezekiel, Lehi, Nephi, King Benjamin, Alma, Samuel, and many others, including Mary, his eternal mother.

A modern prophet, the late Elder James E. Talmage of the Council of the Twelve Apostles, declared who Jesus was and is:

"The solemn testimonies of millions dead and of millions living unite in proclaiming Him as divine, the Son of the Living God, the Redeemer and Savior of the human race, the Eternal Judge of the souls of men, the Chosen and Anointed of the Father—in short, the Christ.

"Jesus Christ was and is Jehovah,

the god of Adam and of Noah, the God of Abraham, Isaac, and Jacob, the God of Israel, the God at whose instance the prophets of the ages have spoken, the God of all nations, and He who shall yet reign on earth as King of kings and Lord of lords." (*Jesus the Christ*, 12 ed., Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1924, pp. 1-2, 4.)

Mission of Christ

What was the purpose of Christ's mission in life?

"God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1:27.)

Man, created in the image of God, was placed on the earth to experience mortal life, an intermediate state between premortal life and immortality.

Our first parents, Adam and Eve, disobeyed God. By eating the forbidden fruit, they became mortal. Consequently, they and all of their descendants became subject to both mortal and spiritual death (mortal death, the separation of body and spirit; and spiritual death, the separation of the spirit from the presence of God and death as pertaining to the things of the spirit).

In order for Adam to regain his original state (to be in the presence of God), an atonement for this disobedience was necessary. In God's divine plan, provision was made for a redeemer to break the bonds of death and, through the resurrection, make possible the reunion of the spirits and bodies of all persons who had dwelt on earth.

Jesus of Nazareth was the one who, before the world was created, was chosen to come to earth to perform this service, to conquer mortal death. This voluntary action would atone for the fall of Adam and Eve and permit the spirit of man to recover his body, thereby reuniting body and spirit.

Jesus Christ has influenced humanity more than anyone else who ever

lived. Born in a manger of an earthly mother and a Heavenly Father, he lived on earth for thirty-three years. He spent thirty of those years preparing for his life's mission and his ministry. Then he traveled to the River Jordan to be baptized by immersion by his cousin John, called the Baptist. By participating in this symbolic ordinance, he demonstrated to all that baptism is the door into this church. From heaven, his Father acknowledged the important occasion, saying, "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

For the next three years the Savior served mankind. He healed the sick, restored sight to the blind, cast out evil spirits, restored life to the dead, provided comfort to the oppressed, spread the good news of the gospel of love, testified of the Father, taught the eternal plan of salvation, and laid the groundwork for an organization that would provide for the salvation of man—his church. This church was not the church of John the Baptist, nor was it the church of Peter, nor of Paul, nor of any other man on the earth. It was Christ's own church; he was its head.

Christ's Church established

That Christ established a church is well documented in the New Testament. In Ephesians we are told that the Church of Jesus Christ was "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." (Eph. 2:20.) The Savior, speaking to Peter, said, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

In his church Christ selected twelve apostles and a council of seventy, and, having endowed them with authority he sent them forth to preach that the Father has acknowledged his Son. To the

multitudes of people gathered around the temple at the approach of the Lord Jesus Christ, he was introduced again by his Father, who said,

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him." (3 Ne. 11:7.)

Toward the end of his earthly ministry he took his beloved apostles Peter, James and John with him to the Mount of Transfiguration. It is couched in words like this:

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

"And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

"And, behold, there appeared unto them Moses and Elias talking with him.

"Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

"And when the disciples heard it, they fell on their face, and were sore afraid.

"And Jesus came and touched them, and said, Arise, and be not afraid.

"And when they had lifted up their eyes, they saw no man, save Jesus only." (Matt. 17:1-8.)

And in our own dispensation there came the blessed experience of the Prophet Joseph Smith and we have his testimony concerning it.

After an extended vision, the Prophet Joseph saw "two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son. Hear Him!*" (Joseph Smith 2:17.)

And this was another testimony of

the actuality and the life of Jesus Christ, our Savior.

Testimony

And I bear witness again and again and again of the divinity of that personage, Jesus Christ, who came to the Prophet Joseph Smith and who came to the Nephites.

I bear testimony to this, the divinity of this cause, the truth of this church, the divinity of its ordinances, the importance of the celestial life in everyone's life, and I bear this testimony in the name of Jesus Christ our Lord. Amen.

Following President Kimball's address, the Tabernacle Choir sang the hymn, "The Lord My Pasture Will Prepare" without announcement.

President Spencer W. Kimball

The Tabernacle Choir has rendered, "The Lord My Pasture Will Prepare."

We shall now hear from Elder Marvin J. Ashton, a member of the Quorum of the Twelve Apostles.

Elder Marvin J. Ashton

Of the Council of the Twelve

No time for contention

A few months ago word reached some of our missionaries in a remote South Pacific island that I would soon be visiting there for two or three days. When I arrived, the missionaries were waiting anxiously to share with me some anti-Mormon literature that was being circulated in their area. They were disturbed by the accusations and were eager to plan retaliation.

The elders sat on the edge of their chairs as I read the slander and false declarations issued by a minister who apparently felt threatened by their presence and successes. As I read the pamphlet containing the malicious and ridiculous statements, I actually smiled, much to the surprise of my young associates. When I finished, they asked, "What do we do now? How can we best counteract such lies?"

I answered, "To the author of these words, we do nothing. We have no time for contention. We only have time to be about our Father's business. Contend with no man. Conduct yourselves as

gentlemen with calmness and conviction and I promise you success."

Be firm but not abrasive

Perhaps a formula for these missionaries and all of us to follow can be found in Helaman, chapter five, verse thirty, of the Book of Mormon. "And it came to pass when they heard this voice, and beheld that it was not a voice of thunder, neither was it a voice of a great tumultuous noise, but behold, it was a still voice of perfect mildness, as if it had been a whisper, and it did pierce even to the very soul."

There never has been a time when it is more important for us as members of The Church of Jesus Christ of Latter-day Saints to take a stand, remain firm in our convictions, and conduct ourselves wisely under all circumstances. We must not be manipulated or enraged by those who subtly foster contention over issues of the day.

When issues are in contradiction to the laws of God, the Church must take a stand and state its position. We have

done this in the past and will continue to do so in the future when basic moral principles are attacked. There are those in our society who would promote misconduct and immoral programs for financial gain and popularity. When others disagree with our stand we should not argue, retaliate in kind, or contend with them. We can maintain proper relationships and avoid the frustrations of strife if we wisely apply our time and energies.

Ours is to conscientiously avoid being abrasive in our presentations and declarations. We need constantly to remind ourselves that when we are unable to change the conduct of others, we will go about the task of properly governing ourselves.

Devil is father of contention

Certain people and organizations are trying to provoke us into contention with slander, innuendos, and improper classifications. How unwise we are in today's society to allow ourselves to become irritated, dismayed, or offended because others seem to enjoy the role of misstating our position or involvement. Our principles or standards will not be less than they are because of the statements of the contentious. Ours is to explain our position through reason, friendly persuasion, and accurate facts. Ours is to stand firm and unyielding on the moral issues of the day and the eternal principles of the gospel, but to contend with no man or organization. Contention builds walls and puts up barriers. Love opens doors. Ours is to be heard and teach. Ours is not only to avoid contention, but to see that such things are done away.

"For verily, verily I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doc-

trine, that such things should be done away." (3 Ne. 11:29, 30.)

We need to be reminded that contention is a striving against one another, especially in controversy or argument. It is to struggle, fight, battle, quarrel, or dispute. Contention never was and never will be an ally of progress. Our loyalty will never be measured by our participation in controversy. Some misunderstand the realm, scope, and dangers of contention. Too many of us are inclined to declare, "Who, me? I am not contentious, and I'll fight anyone who says I am." There are still those among us who would rather lose a friend than an argument. How important it is to know how to disagree without being disagreeable. It behooves all of us to be in the position to involve ourselves in factual discussions and meaningful study, but never in bitter arguments and contention.

Avoid contention in the home

No home or heart exists that cannot be hurt through contention. It is sad when children are raised in a contentious home. It is just as sad when an organization has contention as one of the planks of its platform, declared or unannounced. Generally speaking, people who come from noncontentious households find themselves repulsed by those who would make it part of their daily diet.

The family as an institution today is beset on all sides. Conflicts within the family are critical and often damaging. Contention puts heavy strain on stability, strength, peace, and unity in the home. There is certainly not time for contention in building a strong family.

In place of arguments and friction between family members, ours is to build, listen, and reason together. I recall receiving a written question from a fifteen-year-old girl during a fireside discussion. She wrote, "Is there anything I can do to improve the feelings among members of my family? I am fifteen years old and hardly ever look for-

ward to being home. Everyone just seems to be waiting for me to say the wrong thing so they can cut me down."

Another young woman, age seventeen, was asked why she was living in a city with her sister away from their parents. She replied, "Because of the hassle back home. I have had all that I can stand." She continued, "There is always fighting. I can never remember when it was different. Everyone in the house, especially my parents, takes delight in bad mouthing each other." A few family expressions which cause hurts and lead to contention are: "You don't know what you're talking about!" "Why did you do that stupid thing?" "Your room is a mess." "Why don't you do as I tell you?"

Almost five centuries ago a creative genius named Leonardo da Vinci lived and worked in Italy. While we remember him most today for such paintings as the Mona Lisa, he was also a fascinating debater, a polished orator, and a storyteller of great imagination. One of his fables, simply titled "The Wolf," I would like to share with you.

"Carefully, warily, the wolf came down out of the forest one night, attracted by the smell of a flock of sheep. With slow steps he drew near to the sheepfold, placing his feet with the utmost caution so as not to make the slightest sound which might disturb the sleeping dog.

"But one careless paw stepped on a board; the board creaked and woke the dog. The wolf had to run away, unfed and hungry. And so, because of one careless foot, the whole animal suffered." (Adapted from *Notebooks of Leonardo da Vinci*, "Fantastic Tales," *Bestiary*, no. 1225.)

There is an area, perhaps insignificant to some, that seems to me to be gnawing away at the spirituality of Latter-day Saints. The plights of these young ladies bring it to mind. Like the careless paw of the wolf, it is causing untold suffering and depriving many of spiritual growth and family oneness. I

speak of arguing, careless words spoken in anger, disgust, and intolerance, often without thought. How sad it is when family members are driven from home by contentious tongues.

Hate and bitterness caused by contention

Stories often reiterate the hate and bitterness caused by contention among neighbors. Some families have been forced to move because of bitter controversy. Going the extra mile, turning the other cheek, swallowing one's pride, and apologizing are often the only ways in which contention among neighbors can be erased.

From the Savior's words we learn the source of contention, whether it be in the home, in the community, among the leaders, or in the classroom. "For verily, verily, I say unto you, he that hath the spirit of contention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another." (3 Ne. 11:29.) This means that Satan has power over us only when we let him in. We have agency. We can choose our behavior. The Prophet Joseph Smith said on one occasion, "The devil has no power over us only as we permit him. The moment we revolt at anything which comes from God, the devil takes power." (*Teachings of the Prophet Joseph Smith*, p. 181.)

When one considers the bad feeling and the unpleasantness caused by contention, it is well to ask, "Why do I participate?" If we are really honest with ourselves, our answers may be something like: "When I argue and am disagreeable, I do not have to change myself. It gives me a chance to get even." "I am unhappy and I want others to be miserable too." "I can feel self-righteous. In this way I get my ego built up." "I don't want others to forget how much I know!"

Whatever the real reason, it is important to recognize that we choose our behavior. At the root of this issue is the

age-old problem of pride. "Only by pride cometh contention." (Prov. 13:10.)

If Satan can succeed in creating in us habits of arguing, quarreling, and contention, it is easier then for him to bind us with the heavier sins which can destroy our eternal lives. A contentious spirit can affect almost any phase of our lives. An angry letter written in haste can haunt us—sometimes for years. A few ill-advised words spoken in hate can destroy a marriage or a personal friendship, or impede community progress.

As we take a stand against the evils of the day, such as abortion, homosexuality, immorality, alcohol, drugs, dishonesty, intolerance, etc., can we express our beliefs without clenching our fists, raising our voices, and promoting contention? Can we talk about the beneficial principles of the gospel such as the Word of Wisdom, keeping the Sabbath day holy, maintaining personal purity, and the other truths found in the scriptures without making our listeners defensive? This is not easy, but it can be done. Ours is, if you please, to plow our own furrow, plant our own seeds, tend our crops, and reap the harvest. This can best be accomplished not only by plowshares rather than by swords, but by appropriate commitment rather than contention.

Alleviate contention

Let me share with you some suggestions for alleviating contention:

1. Pray to have the love of God in your heart. Sometimes this is a struggle, but the Spirit of the Lord can soften hard feelings and mellow a callous spirit.

2. Learn to control your tongue. There is an old maxim and an excellent one: "Think twice before you speak and three times before you act."

3. Don't allow emotions to take over; rather, reason together.

4. Refuse to get embroiled in the

same old patterns of argument and confrontation.

5. Practice speaking in a soft, calm voice. The peaceful life can best be attained not by those who speak with a voice of "great tumultuous noise" but by those who follow the Savior's example and speak with "a still voice of perfect mildness." (Hel. 5:30.)

There is no time for contention. We must have the will and discipline in our daily lives to fight contention. I promise the valiant God's help in their efforts to conquer this horrendous foe. Let us "Cease to contend one with another; cease to speak evil one of another." (D&C 136:23.) We only have time to be about our Father's business. To these truths I leave my testimony, in the name of Jesus Christ. Amen.

Following Elder Ashton's address the choir sang "I Know That My Redeemer Lives" without announcement.

President Spencer W. Kimball

Elder Marvin J. Ashton of the Quorum of the Twelve Apostles has just spoken to us. He was followed by the Tabernacle Choir singing, "I Know That My Redeemer Lives."

The Choir and congregation will now join in singing, "Israel, Israel God Is Calling."

The Choir and Congregation sang the hymn, "Israel, Israel God Is Calling."

President Kimball

We welcome those who have just joined us on radio or television and announce that we are gathered in the Tabernacle on Temple Square in Salt

Lake City, Utah in the First Session of the 148th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

Elder Neal A. Maxwell, a President of the First Quorum of the Seventy, will now address us.

Elder Neal A. Maxwell

Of the Presidency of the First Quorum of the Seventy

We know so little, brothers and sisters, about the reasons for the division of duties between womanhood and manhood as well as between motherhood and priesthood. These were divinely determined in another time and another place. We are accustomed to focusing on the men of God because theirs is the priesthood and leadership line. But paralleling that authority line is a stream of righteous influence reflecting the remarkable women of God who have existed in all ages and dispensations, including our own. Greatness is not measured by coverage in column inches, either in newspapers or in the scriptures. The story of the women of God, therefore, is, for now, an untold drama within a drama.

Daughters of God

We men know the women of God as wives, mothers, sisters, daughters, associates, and friends. You seem to tame us and to gentle us, and, yes, to teach us and to inspire us. For you, we have admiration as well as affection, because righteousness is not a matter of role, nor goodness a matter of gender. In the work of the Kingdom, men and women are not without each other, but do not envy each other, lest by reversals and renunciations of role we make a wasteland of both womanhood and manhood.

Just as certain men were fore-ordained from before the foundations of the world, so were certain women appointed to certain tasks. Divine design—not chance—brought Mary forward to be the mother of Jesus. The boy prophet, Joseph Smith, was blessed

not only with a great father but also with a superb mother, Lucy Mack, who influenced a whole dispensation.

Examples of excellence

When we would measure loving loyalty in a human relationship, do we not speak of Ruth and Naomi even more than David and Jonathan? And no wonder God with His perfect regard for women is so insistent about our obligations to widows.

A widow with her mite taught us how to tithe. An impoverished and starving widow with her hungry son taught us how to share, as she gave her meal and oil to Elijah. The divine maternal instincts of an Egyptian woman retrieved Moses from the bullrushes, thereby shaping history and demonstrating how a baby is a blessing—not a burden.

What greater conversation of anticipation has there been than that of Elizabeth and Mary when also the babe in Elizabeth leaped in recognition of Mary? (Luke 1:41.)

Does it not tell us much about the intrinsic intelligence of women to read of the crucifixion scene at Calvary, "And many women were there beholding afar off." (Matt. 27:55.) Their presence was a prayer; their lingering was like a litany.

And who came first to the empty tomb of the risen Christ? Two women.

Who was the first mortal to see the resurrected Savior? Mary of Magdala. Special spiritual sensitivity keeps the women of God hoping long after many others have ceased.

The charity of good women is such

that their "love makes no parade"; they are not glad "when others go wrong"; they are too busy serving to sit statusfully about, waiting to be offended. Like Mary, they ponder trustingly those puzzlements that disable others. God trusts women so much that He lets them bear and care for His spirit children.

Influence of sisters

In our modern kingdom, it is no accident that women were, through the Relief Society, assigned compassionate service. So often the service of women seems instinctive, while that of some men seems more labored. It is precisely because the daughters of Zion are so uncommon that the adversary will not leave them alone.

We salute you, sisters, for the joy that is yours as you rejoice in a baby's first smile and as you listen with eager ear to a child's first day at school which bespeaks a special selflessness. Women, more quickly than others, will understand the possible dangers when the word *self* is militantly placed before others words like *fulfillment*. You rock a sobbing child without wondering if today's world is passing you by, because you know you hold tomorrow tightly in your arms.

So often our sisters comfort others when their own needs are greater than those being comforted. That quality is like the generosity of Jesus on the cross. Empathy during agony is a portion of divinity!

I thank the Father that His Only Begotten Son did not say in defiant protest at Calvary, "My body is my own!" I stand in admiration of women today who resist the fashion of abortion, by refusing to make the sacred womb a tomb!

When the real history of mankind is fully disclosed, will it feature the echoes of gunfire or the shaping sound of lullabies? The great armistices made by military men or the peacemaking of women in homes and in neighborhoods? Will what happened in cradles

and kitchens prove to be more controlling than what happened in congresses? When the surf of the centuries has made the great pyramids so much sand, the everlasting family will still be standing, because it is a celestial institution, formed outside teletial time. The women of God know this.

Gratitude

No wonder the men of God support and sustain you sisters in your unique roles, for the act of deserting home in order to shape society is like thoughtlessly removing crucial fingers from an imperiled dike in order to teach people to swim.

We men love you for meeting inconsiderateness with consideration and selfishness with selflessness. We are touched by the eloquence of your example. We are deeply grateful for your enduring us as men when we are not at our best because—like God—you love us not only for what we are, but for what we have the power to become.

We have special admiration for the unsung but unsullied single women among whom are some of the noblest daughters of God. These sisters know that God loves them, individually and distinctly. They make wise career choices even though they cannot now have the most choice career. Though in their second estate they do not have their first desire, they still overcome the world. These sisters who cannot now enrich the institution of their own marriage so often enrich other institutions in society. They do not withhold their blessings simply because some blessings are now withheld from them. Their trust in God is like that of the wives who are childless, but not by choice, but who in the justice of God will receive special blessings one day.

I, along with my brethren of the priesthood, express undying gratitude to our eternal partners. We know that we can go no place that matters without you, nor would we have it otherwise. When we kneel to pray, we kneel to-

gether. When we kneel at the altar of the holy temple, we kneel together. When we approach the final gate where Jesus Himself is the gatekeeper, we will, if faithful, pass through that gate together.

The prophet who sits with us today could tell us of such togetherness, when at the time of his overwhelming apostolic calling he was consoled by his Camilla, who met his anguished, sobbing sense of inadequacy and, running her fingers through his hair, said, "You can do it, you can do it." He surely has done it, but with her at his side.

Notice, brethren, how all the prophets treat their wives and honor women, and let us do likewise!

Finally, remember: When we return to our real home, it will be with the "mutual approbation" of those who reign in the "royal courts on high." There we will find beauty such as mortal "eye hath not seen"; we will hear

sounds of surpassing music which mortal "ear hath not heard." Could such a regal homecoming be possible without the anticipatory arrangements of a Heavenly Mother?

Meanwhile, there are no separate paths back to that heavenly home. Just one straight and narrow way, at the end of which, though we arrive trailing tears, we shall at once be "drenched in joy." I so testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Neal A. Maxwell, a President of the First Quorum of the Seventy, has just spoken to us. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles will now address us. He will be followed by President N. Eldon Tanner, First Counselor in the First Presidency.

Elder Bruce R. McConkie

Of the Council of the Twelve

*The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world."*
(Hymns, no. 269.)

At dawning

When the sun goes down and the dusk of day deepens into night, then darkness reigns. During the night, darkness is everywhere and the vision of all is dimmed; none can see afar off. Though the heavens teem with stars—an uncounted host of them—and though the moon—she who rules the night—reflects her rays of borrowed light, yet the darkness is not pierced; the blackness of the night continues.

Deep shadows hide the beasts of forest and field. Wildcats stalk their prey in silence. Packs of hunger-mad-

dened wolves strike terror in their victims as their howling calls draw nearer and nearer. Coyotes are baying in the distance; somewhere a lion roars; and in that deepest shadow a jackal lurks, awaiting his chance to steal the slain game of another. The terrors of the night are real.

But finally a distant dawn is heralded. The morning stars shine forth more brightly than their fellows. A few rays of light part the darkness of the eastern sky, a sky still spotted with clouds. Beyond the mountains, not many leagues away, a new day is gestating in the womb of nature. As the earth turns slowly on its decreed course, the dawn brightens; the light of the morning increases; darkness flees. The stars no longer shine; the moon hides her face; their reflected glimmerings no longer pierce the blackness of the night.

The sun rises. The blazing light of heaven covers the earth.

When the dawn comes and the sun shines, the doleful creatures of the night begin to retire. The lions return to their lair and the foxes to their holes; the baying of the coyotes is no longer heard; and the howling wolves are silent. The terrors that lurked in the shadows are now hidden in the rocks and in the caves.

With the new dawn the flowers in the field and the trees in the forest take on new life. The oxen in their stalls and the sheep in their cotes awake from sleep, while the fowls of heaven sing praises to the Lord of Sabaoth, to the Creator of the first day. The blessings of life and light are everywhere seen. It is a new day—a day of joy and rejoicing and light.

Dark ages

When the gospel sun went down almost two millennia ago, when the priesthood was taken away and a dreary dusk descended in the congregations that once had known light, when light and truth no longer shone forth from heaven, and when those on earth no longer were taught and directed by apostles and prophets, then spiritual darkness reigned. Darkness covered the earth and gross darkness the minds of the people. (See Isa. 60:2.) The dark ages had their beginning, and the light of heaven no longer dwelt in the hearts of those who professed to worship Him whose we are.

The vision of all became as the words of a book that is sealed. (See Isa. 29:11.) The prophets and seers were silenced; the holy scriptures were no longer made available to the masses of men; none could see the way to perfection; none knew the way back to the Eternal Presence. Earth's pilgrims, walking in by and forbidden paths, were lost in the blackness of the night.

True, the heaven still teemed with stars, an uncounted host of them, for there were many wise and good people

who reflected forth to others such light and truth and goodness as they had. And month after month a new moon arose to reflect such of heaven's truths as came by instinct and from reason. There was a St. Augustine, a Maimonides, a Joan of Arc, a Thomas More, a Michelangelo, a Galileo, a host of others—each for the month when their moon shone—who reflected such borrowed light as in their power lay. But the light of heaven no longer shed its rays on the strait and narrow path which leads to eternal life.

Lucifer's influence

And there were deep shadows in which the beasts of hell lurked. Lucifer did not sleep. At Nicaea and later by the pen of Athanasius he aided in the writing of creeds which debased the true gods of heaven and defined them as an incomprehensible spirit essence which fills the immensity of space.

By the word of Constantine he placed the subjects of a pagan empire into what men have since called the universal church. With the sword of Cortez he placed a cross in the hands of pagan people and named them Christians. By the mouth of Tetzel he sold indulgences so that men's sins could be forgiven for money, as they supposed.

In Spain, in Mexico, and in Peru, he caused the evils of the Inquisition to flourish, and tens of thousands of earth's inhabitants were slain to keep down heresy, as they chose to call it. The Huguenots and other dissenters from the established order were murdered by the scores of thousands. The dominant religion of the day was one of fear, ignorance, and superstition; it was a religion, imposed by the sword, which denied the agency of man.

It was a long, dark night. There were jackals in the shadows, wolves in the forests, coyotes everywhere. Lions roared and the fangs of the serpent sank again and again into human flesh. The black plague swept Europe. Wars were

everywhere. Morality and decency had few supporters. The terrors of the night were real and the night was long—long and dark and black.

Reformation

But finally the heralds of a distant dawn came forth. There was a Calvin, a Zwingli, a Luther, a Wesley; there were wise and good men—morning stars who shone more brightly than their fellows—who arose in every nation. There were men of insight and courage who were sickened by the sins and evils of the night. These great souls hacked and sawed at the chains with which the masses were bound. They sought to do good and to help their fellowmen—all according to the best light and knowledge they had.

In Germany and France and England and Switzerland and elsewhere groups began to break away from the religion of centuries past. A few rays of light were parting the darkness of the eastern sky.

Many who sought freedom to worship God according to the dictates of their conscience migrated to America. And in due course, by the power of the Father, a new nation was created, a nation "conceived in liberty, and dedicated to the proposition that all men are created equal." (Abraham Lincoln, Gettysburg Address.) The United States of America came into being. Beyond the mountains, now not many leagues away, a new day was gestating in the womb of nature.

As the earth continued to turn slowly and steadily on its decreed course, as the dawn brightened and the morning light increased, as the Constitution of the United States guaranteed religious freedom, as men were tempered in their feelings and began to view each other with more equity and fairness, as the Bible was published and read by more people, as darkness fled and light increased, the time for the rising of the gospel sun was at hand.

Restoration

When the set time had fully come—when the day for the promised restoration of all things was at hand—the Lord in heaven, in his infinite wisdom, mercy, and goodness, sent from the courts of glory that eternal spirit whose foreordained mission it was to usher in the dispensation of the fulness of times. Joseph Smith began his mortal life. It was December 23, 1805. The sun was then just hidden by the mountain peaks.

Then one glorious day in the spring of 1820—our tradition says that it was on April 6—the sun arose to view. The great God with the Lord Jesus at his right hand came down from heaven; stood personally in a grove of trees in western New York; called young Joseph by name; commanded him to join none of the churches of the day, for they were all wrong; told him that all their creeds were an abomination in the sight of heaven; and said that the professors of religion were all corrupt, that they drew near to the Lord with their lips, but their hearts were far from him, that they taught for commandments the doctrines of men, having a form of godliness, but denying the power thereof. (See Joseph Smith 2:19.)

From that moment the stars no longer shone; the moon hid her face. Their reflected glimmerings were no longer needed to pierce the blackness of the night. The dispensation of the fulness of times was about to be given from God in heaven to man on earth.

Almost immediately angels came from the Divine Presence to teach doctrine, to confer power and authority and priesthood, and to give again the keys of the kingdom, which are part of the holy apostleship, so that mortal men can bind on earth and have it sealed eternally in the heavens.

Dawning of "a brighter day"

Within a single decade the Book of Mormon came forth; the Church and

kingdom of God on earth was reestablished; revelation and prophecy became the order of the day; and the gifts of the Spirit—all those ancient signs and wonders and miracles—were poured out upon the faithful. Once more there were visions and tongues and prophecies; the sick were healed, the lame walked, the blind saw, and the dead were raised. It was with the Latter-day Saints as it had been with the former-day saints.

Line upon line the ancient truths were restored; one after another the ancient rites and ordinances were revealed anew. Soon the gospel, the fulness of the everlasting gospel—the very power of God which saves and exalts men—was shining forth in all its glory, beauty, and perfection. The gospel sun, which had its setting in the day when darkness covered the earth—that same gospel sun had its rising in the new day of restoration.

And with the gospel dawn and the spread of truth over all the earth, the terrors of the night are vanishing away. Where there was fear and ignorance and superstition, now there is love and light and pure religion. Fear has become courage; ignorance is transformed into wisdom; superstition and tradition are replaced by the light and truth of heaven.

Soon the wolves of wickedness will no longer howl and the jackals of sin no longer snivel and snipe at the ongoing kingdom, and the great millennial day will be upon us.

This is thy day, O Zion! "Arise,

shine; for thy light is come, and the glory of the Lord is risen upon thee. . . .

"His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . .

"Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. . . .

"The Lord shall be unto thee an everlasting light, and thy God thy glory." (Isa. 60:1-3, 18-19.)

*"The morning breaks; the shadows flee;
Lo, Zion's standard is unfurled! . . .
The dawning of a brighter day
Majestic rises on the world."
(Hymns, no. 269.)*

In the name of Jesus Christ, amen.

Following Elder McConkie's address, the Choir sang, "The Lord's Prayer" without announcement.

President Spencer W. Kimball

We welcome those who have just joined us on television or radio for this, the First Session of the 148th Annual Conference of the Church.

President N. Eldon Tanner, First Counselor in the First Presidency, will now address us.

President N. Eldon Tanner

First Counselor in the First Presidency

This morning we have enjoyed lovely music, and have had many truths explained to us, and as Jesus said "to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the truth, and the truth shall make you free." (John 8:31-32.)

We have been greatly blessed also to have heard a message from the Lord's prophet, President Spencer W.

Kimball, whose words of truth we should all heed.

Life eternal

Shortly before his betrayal and subsequent death and resurrection, our Savior spent some very sacred and solemn moments with his apostles, comforting them and revealing to them some of the events which would transpire, even though they did not fully understand or comprehend the meaning of his words. After intimating that they would soon be left alone—that is, without him—he spoke of the tribulation in the world, but admonished them to be of good cheer, for he had overcome the world. Then he lifted his eyes to heaven and said:

“Father, the hour is come; glorify thy son, that thy son also may glorify thee:

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

“I have glorified thee on the earth: I have finished the work which thou gavest me to do.

“And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

“I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

“For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. . . .

“Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.” (John 17:1-6, 8, 11; italics added.)

In these words we find some of the

greatest truths that have ever been uttered for the benefit and blessing of mankind. We learn that Jesus lived with his Father before the world was created; that he had been given a special work to do and was sent by his Father to the earth to perform that work; that there had been revealed to him the events which would transpire concerning his crucifixion and death and resurrection; that his apostles had been divinely called to assist in the work; that they had received and believed on the words which the Father sent to them through his Son; and it has been made abundantly clear that the Father and the Son, though separate beings, are one in purpose as he prayed his apostles might be.

In this petition to his Father, Jesus defined eternal life when he said: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” (John 17:3.) On another occasion he said: “This is my work and my glory—to bring to pass the immortality and eternal life of man.” (Moses 1:39.)

Gaining exaltation

Why is it so important for us to understand and accept these truths?

Because without them we cannot hope to gain exaltation or eternal life. We must put first the spiritual side of our lives.

This is what Jesus meant when he said he had overcome the world—that he had kept the faith, that he had glorified his Father, that he had done all that had been required of him. Thus he was free from the bands of death and prepared to partake of immortality and eternal life with his Father.

This promise is for all. We read in John:

“Then said Jesus to those Jews which believed on him, *If ye continue in my word, then are ye my disciples indeed;*

“And ye shall know the truth, and the truth shall make you free.” (John 8:31-32; italics added.)

Freedom requires truth

Freedom is based on truth, and no man is completely free as long as any part of his belief is based on error, for the chains of error bind his mind. This is why it is so important for us to learn all the truth we can from all the sources we can. We need particularly to search the scriptures, for in them are the words which, if accepted and lived, will lead us to eternal life.

The scriptures give us evidence of the reality and personality of God and his Son, Jesus Christ. In order to believe in God it is necessary for us to understand his nature and attributes. Our faith in him must be based on true principles. Faith will avail us nothing if it is based on a false premise. For example, some of the early American colonists in dealing with the Indians gave them gunpowder to plant with the promise that they could raise a crop of gunpowder. In explicit faith the Indians planted the gunpowder, but of course they harvested nothing from their efforts because their faith was based on falsehood.

We are encouraged to study and pray and seek wisdom and to teach one another. We read in the Doctrine and Covenants:

"And I give unto you a commandment that you shall teach one another *the doctrine of the kingdom*.

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; . . .

"That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.

"Behold, I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor.

"Therefore, they are left without

excuse, and their sins are upon their own heads.

"He that seeketh me early shall find me, and shall not be forsaken. . . .

"Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes." (D&C 88:77-78, 80-83, 86; italics added.)

Obedience

We must know and understand the doctrines in order to be obedient, and we must be obedient in order to be free. This applies to the laws of God and the laws of the land. Too often we think of freedom only as the quality or state of being free from external restraint or compulsion, and not subject to the will of another, where we have the power of choice with every person free to "do his own thing," regardless of its effect on him or others.

Brigham Young made this statement:

"There is not a man of us but what is willing to acknowledge at once that God demands strict obedience to his requirements. But in rendering that strict obedience, are we made slaves? No, it is the only way on the face of the earth for you and me to become free, and we shall become slaves of our own passions, and of the wicked one, . . . and servants to the devil, if we take any other course." (*Journal of Discourses*, 18:246.)

The teachings of Jesus Christ, which have been given to us for our guidance and blessing, include the Ten Commandments, the Sermon on the Mount, and the Beatitudes. Interestingly enough, most of the laws of the land were taken from this same code of ethics. God's laws are based on truth and are unchangeable, and man cannot improve on them. We are blessed or punished according to our obedience.

There are certain immutable laws of nature which, if violated, will bring sickness or untimely death. By the same token we can apply the truths of scien-

tific law and reap the benefits of labor-saving devices, faster and more comfortable methods of transportation, convenience foods, and synthetic materials for our clothing and household items. All of these save us time and personal energy, and we should use our extra time and effort to further God's work as an expression of our appreciation for his goodness to us.

Truth revealed by the light of Christ

We learn from the scriptures that all truth is revealed through the light of Christ, "which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are governed." (D&C 88:12-13.)

Thus, the *truths* discovered by such men as Sir Isaac Newton, Thomas Edison, and Albert Einstein were actually revealed to them through the light of Christ. Such revealed truths have done much to free mankind from the slavery of ignorance and have extended the scope of our understanding of the universe. In like manner, through the power of the Holy Ghost, truths pertaining to the relationship of mankind to God and the mission of Jesus Christ have been made comprehensible.

To know that God the Father is a personal being, having a definite form with bodily parts and spiritual passions, and that Jesus Christ is his Begotten Son in the flesh and lived among men with the physical characteristics of a human being, are truths which give purpose to life, and free all who believe from the mysteries surrounding the origin of man.

Those who understand the truth about the atonement and resurrection of the Savior are free from mysteries and doubts regarding the ultimate destiny of man, and they know that by obedience to truth they are free to progress eternally and enjoy the glorious blessings of eternal life.

Faith of a scientist

Dr. Henry Eyring, one of our leading scientists, makes this observation:

"The more I try to unravel the mysteries of the world in which we live, the more I come to the conception of a single overruling power—God. One can come to this point of view by prayer and the testimony of the Holy Ghost or because there seems to be no other explanation of the unity and wonder of the universe or by the pragmatic method of science that the Savior suggested long ago—try it and you will know.

"I have often met this question: 'Dr. Eyring, as a scientist, how can you accept revealed religion?' The answer is simple. The Gospel commits us only to the truth. The same pragmatic tests that apply in science apply to religion. Try it. Does it work? The conception of a God ruling the universe and concerned with how it works is impossible for me without the corollary that He should be interested in man, the most remarkable phenomenon in the world. Being interested in man, it is natural that He would provide a plan for man's development and welfare. This plan is the Gospel of Jesus Christ. . . .

"The significant thing about a scientist is this: he simply expects the truth to prevail because it IS the truth. . . . In science, the thing IS, and its being so is something one cannot resent. If a thing is wrong, nothing can save it, and if it is right, it cannot help succeeding.

"So it is with the Gospel." (Henry Eyring, *The Faith of a Scientist*, Salt Lake City: Bookcraft, 1967, pp. 103, 105.)

God knows all truth

To know that God the Eternal Father knows all truth and acts in accordance with it explains why he is the same yesterday, today, and forever. All that he does is in keeping with the unchanging truths of the universe. The same attributes are found in his Son,

Jesus Christ, who is "full of grace and truth." (John 1:14.)

One of the great differences between God and man is *God's greater knowledge of the truth*, which makes him *free* to create worlds and to control the universe.

We believe also that "as man now is, God once was: As God now is, man may be." (Lorenzo Snow, 11 January 1892, reprinted in *Latter-day Prophets Speak*, ed. Daniel H. Ludlow, Salt Lake City: Bookcraft, 1951, p. 72.) Therefore, man should strive all his days to increase his intelligence and learn all the truths he can. He should realize that the gospel of Jesus Christ embraces all truth wherever it may be found, and as he gains knowledge and truth he should teach it to his fellowmen.

Parents to teach children truth

Especially do parents have a responsibility to teach their children. A child must be taught the difference between right and wrong. Left on his own, the child may learn only the wrong. He needs guidance and instruction as to the consequences of his choices—why he will receive blessings for some and punishment for others.

Let us never forget that we are the architects of our own fates. God is not responsible for the consequences of our acts. He gives us the word—the truth—and the rules to follow and the opportunity to learn and to act and to progress. I like what the late President David O. McKay said regarding this:

"I believe that God is love, that He is our Father and desires the happiness and eternal life of His children. . . . He has placed man upon earth and . . . gave to man 'that he should be an agent unto himself.' [See D&C 29:35.] Men may choose the right or they may choose the wrong; they may walk in darkness or they may walk in the light; and, mind you, God has not left his children without the light. He has given them in the various dispensations of the world the light of the gospel wherein they could

walk and not stumble, wherein they could find that peace and happiness which he desires, as a loving father, his children should enjoy, but the Lord does not take from them their free agency.

"God is . . . deploring now the inevitable result of the follies, the transgressions and the sins of His wayward children, but we cannot blame Him for these any more than we can blame a father who might say to his son, 'There are two roads, my son, one leading to the right, one leading to the left. If you take the one to the left it will bring upon you misery and unhappiness and perhaps death. If you take the one to the right it will lead you to success and to happiness, but you choose which you will. You must choose; I will not force either upon you.'

"The young man starts out and, seeing the allurements and the attractiveness of the road to the left, and thinking it a shortcut to his happiness, he concludes to take it. The father knows what will become of him, he knows that not far from the flowery path there is a mire hole into which his boy will fall, he knows that after he struggles out of that mire hole he will come to a slough into which he will flounder. . . . He could see it long before the boy reached that condition, and he could, therefore, foretell it. The father loves the boy just the same, and still continues to warn him, and plead for him to return to the right path.

"God, too, has shown the world, through His prophets in ages gone by, that many of His people, individuals as well as nations, would choose the path that leads to misery and to death, and he foretold it; but the responsibility is upon those who would not heed God's message, not upon God." (Llewellyn McKay, *True to the Faith*, Salt Lake City: Bookcraft, 1966, pp. 86-87.)

Warning and repentance

But for those who do not make the right choices, who may turn away from

the truth, God, in his infinite love and mercy, has made provision for their salvation through the glorious principle of repentance. Repentance embodies a recognition of the transgression, remorse, and a resolve to overcome. The Lord said:

"By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them." (D&C 58:43.)

From the beginning of time God's concern and love for his children has prompted him to warn them against the temptations of the enemy of truth and light, even Satan, who has committed himself, with his followers, to destroy mankind and thwart the plan of God to save his children. We could well apply to our day the following words which were spoken by a Book of Mormon prophet to his people, as he was moved upon by the Spirit of the Lord:

"Yea, wo unto this people, because of this time which has arrived, that ye do cast out the prophets, and do mock them, and cast stones at them, and do slay them, and do all manner of iniquity unto them, even as they did of old time. . . .

"O ye wicked and ye perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides? Yea, how long will ye choose darkness rather than light?" (Hel. 13:24, 29.)

But he also gave this assurance:

"But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, Blessed are they who will repent and turn unto me, but wo unto him that repenteth not." (Hel. 13:11.)

Promised blessings

May we all yearn for wisdom and for truth that we may inherit the kingdom of God and enjoy the promised blessings, for he said:

"The Spirit of truth is of God. I am the Spirit of truth, and John bore record of me, saying: He received a fulness of truth, yea, even of all truth;

"And no man receiveth a fulness unless he keepeth his commandments.

"He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things." (D&C 93:26–28.)

May we all accept God as our Father, and his Son Jesus Christ as our Savior, and keep his commandments and continue in our quest for truth, which will make us free and lead us to eternal life, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir sang the hymn, "O My Father" without announcement.

President Spencer W. Kimball

President N. Eldon Tanner, First Counselor in the First Presidency, has just given the concluding address, followed by the Tabernacle Choir singing, "O My Father."

We are grateful to the managers and operators of the many television and radio stations for offering their facilities as a public service to bring the proceedings of this conference to a large audience throughout many areas of the world.

We shall conclude this session of the conference with the Tabernacle Choir singing, "O Be Joyful."

Following the singing, the benediction will be pronounced by Elder Royden G. Derrick, of the First Quorum of the Seventy.

The number, "O Be Joyful," was rendered by the Tabernacle Choir.

Elder Royden G. Derrick offered the benediction.

FIRST DAY AFTERNOON MEETING

SECOND SESSION

The second session of the 148th Annual Conference began at 2:00 P.M. on Saturday, April 1, 1978.

President Spencer W. Kimball presided at this session. Conducting was President Marion G. Romney, Second Counselor in the First Presidency.

Music for this session was provided by a Primary Children's Choir from the Bonneville, Granite, Millcreek and Sugarhouse Regions. Sister Carolyn O. Welling conducted and Brother Roy Darley was at the organ.

At the beginning of the meeting President Romney made the following remarks:

President Marion G. Romney

President Spencer W. Kimball, who presides at this and all other sessions of the Conference, has asked me to conduct this session.

We welcome all assembled in the historic Tabernacle on Temple Square in this, the Second Session, of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome the many members and friends of the Church tuned to these proceedings by radio and television. We note that there are overflow congregations in the Assembly Hall, where Elders Marion D. Hanks and William R. Bradford preside; and in the Salt Palace, where Elders Adney Y. Komatsu and Hugh W. Pinnock preside.

We are pleased to acknowledge special guests present this afternoon—government and educational leaders, as well as regional representatives, stake and temple presidencies, patriarchs, bishops, and officers and members of the general boards and committees.

The proceedings of this conference will be carried extensively in the United States and Canada over many television and radio stations, originating with KSL in Salt Lake City. For the first time, this session and the sessions tomorrow will be made available to cable television systems in the United States via RCA Americam Satellite.

Through satellite transmission of via International Short-wave Radio, sessions of this conference will be heard over radio in countries of Central and South America, Mexico, Australia, Europe, the Philippines, Africa, and parts of Asia.

We express our appreciation to the owners and operators of the radio and television stations involved for their cooperation in making such an extensive coverage of this conference possible.

The General Priesthood Conference to be held this evening will be transmitted over closed-circuit from the Salt Lake Tabernacle to men of the priesthood assembled in approximately 1261 buildings throughout the United States, Canada, Puerto Rico, Australia, New Zealand, the Philippines, Korea, and Japan, and by way of closed-circuit television to the Assembly Hall, Salt Palace, and to stake buildings in Salt Lake City and on the Brigham Young University campus.

The music this afternoon will be provided by a Primary children's choir, from the Bonneville, Granite, Millcreek, and Sugarhouse regions under the direction of Sister Carolyn O. Welling with Brother Roy M. Darley at the organ.

The Choir will begin this service by singing, "I Know My Father Lives" and "I Am A Child of God."

The invocation will be offered by Elder Carlos E. Asay of the First Quorum of the Seventy.

The Primary children's choir sang, "I Know My Father Lives," and "I Am A Child of God."

Elder Carlos E. Asay offered the invocation.

Selections from "The Articles of Faith" were rendered by the choir.

President Romney

The choir will now sing selections from "The Articles of Faith."

President Romney

Elder Francis M. Gibbons will now present the statistical report of the Church for the year 1977. Afterward, Elder Wilford G. Edling will read the auditor's report.

Elder Francis M. Gibbons

For the information of the members of the Church, the First Presidency has issued the following statistical report concerning the growth and status of the Church as of December 31, 1977:

Church Units

Number of stakes of Zion.....	885
Number of full-time missions.....	157
Number of wards.....	5,917
Number of independent branches in stakes.....	1,549
Number of mission branches.....	1,694
These statistics reflect an increase of 541 wards and branches during 1977.	
Number of countries with organized wards or branches.....	54

Church Membership

Total membership reported by stakes, missions, and Church offices at the close of 19773,966,000
At the current rate of growth since the end of the year, it is estimated that the Church membership is now in excess of four million.

Church Growth during 1977

Children blessed.....	95,000
Children of record baptized.....	62,000
Converts baptized.....	167,939

Social Statistics

Birthrate per thousand.....	31.66
Number of persons married per thousand.....	13.25
Death rate per thousand.....	4.14

Priesthood Bearers

Deacons.....	142,000
Teachers.....	112,000
Priests.....	201,000
Elders.....	338,000
Seventies.....	28,000
High Priests.....	129,000
This represents an increase of 45,000 priesthood bearers during 1977.	
Full-time Missionaries.....	25,300

Welfare Services

Persons assisted with cash or commodities.....	99,600
Persons assisted by LDS Social Services.....	15,000
Persons placed in gainful employment.....	16,000
Man-days of labor donated to Welfare Services.....	427,000
Commodities distributed from storehouses (in pounds)	17,750,000

Genealogical Society

Names cleared in 1977 for temple ordinances.....	3,374,000
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The Genealogical Department is acquiring records in 36 countries and has a total of 949,000 one-hundred-foot rolls of microfilm, equivalent to 4,517,000 volumes of 300 pages each.

Temples

Number of endowments performed during 1977:
 For the living47,037
 For the dead.....3,555,118
 Temples in operation.....14
 Temples planned or under construction.....6
 Temples undergoing remodeling.....2
 There were 180,362 more endowments performed in 1977 than in 1976, even though two of the temples were not in operation.

Church School System

Total enrollment during the 1976-77 school year: Seminaries and institutes, including special programs.....288,000

Church schools and colleges, and continuing education74,000

Prominent Members Who Passed Away during the Year

Elder Alma Sonne, member of the First Quorum of the Seventy; Sister Ina J. Ashton Richards, wife of Elder LeGrand Richards of the Council of the Twelve; Sister Jeanne N. Smith, wife of Elder Eldred G. Smith, Patriarch to the Church; President John Harold Mullen of the El Paso Texas Stake; President Ollie Richard Crichton of the Apia Samoa Stake; Dr. Sidney B. Sperry, author and educator; Edward Oliver Anderson, architect of the Los Angeles, London, Swiss, and New Zealand temples; Marriner S. Eccles, former chairman of the Federal Reserve Board; and Dr. Florence J. Madsen, composer, educator, and director of all Singing Mothers activities for the Church.

Elder Wilford G. Edling

We have reviewed the annual financial report of the Church as of December 31, 1977, and operations for the year then ended. The financial statements and operations reviewed by the committee include the general funds of the Church and of other controlled organizations, the accounts of which are maintained by the Financial Department of the Church. We have also examined the budgeting, accounting, and auditing procedures employed, and the manner in which funds received and expenditures are controlled. We determined that expenditures of general Church funds were authorized by the First Presidency and by budgetary procedures. The budget is authorized by the Council on Disposition of the Tithes comprised of the First Presidency, the Council of the Twelve, and the Presiding Bishopric. The Committee on Expenditures, in weekly meetings,

administers the expenditure of funds under the budget.

Modern accounting technology and equipment are employed by the Financial and other departments in keeping abreast of rapid Church expansion and changing methods of electronic data processing. The Committee and the Law Department are conjointly giving continuous attention to matters relating to taxation of churches by the federal government, the states, and by foreign governments.

The Auditing Department, which is independent of all other departments, is engaged on a continuous basis in performing operational as well as financial audits of all Church departments and other Church-controlled organizations, the accounts of which are maintained in the Financial Department. These services also include the missions, financial centers, and departmental activities

conducted in foreign countries. The Auditing Department is also responsible for conducting audits of the computer systems employed by the Church. The extent and scope of its operations in safeguarding the resources of the Church are increasing commensurate with the growth and widening activities of the Church. The audit of local funds of wards and stakes is assigned to stake auditors. Incorporated businesses, owned or controlled by the Church, for which accounts are not maintained in the Financial Department, are audited by professional auditing firms or by governmental regulatory agencies.

Based on our review of the annual financial report and other accounting data, and our study of the accounting and auditing methods by which financial operations are controlled, together with continuing discussions with personnel of the Financial, Auditing, and Law departments, we are of the opinion that the general funds of the Church, re-

ceived and expended during the year 1977, have been properly accounted for in accordance with established procedures as outlined herein.

Respectfully submitted,
**CHURCH FINANCE
 COMMITTEE**
 Wilford G. Edling
 Harold H. Bennett
 Weston E. Hamilton
 David M. Kennedy
 Warren E. Pugh

President Marion G. Romney

President N. Eldon Tanner, First Counselor in the First Presidency, will now present the General Authorities, General Officers, and General Auxiliary Officers of the Church for the sustaining vote of the Conference, following which Elder Thomas S. Monson of the Quorum of the Twelve will be our first speaker.

Sustaining of Church Officers

President N. Eldon Tanner

During the last conference we had one dissenting vote, and there was some misunderstanding about it. Someone said that I treated him very curtly. I would just like to explain just what takes place if anyone or a number of people have a dissenting vote. We give them the opportunity to go to one of the General Authorities to explain to that General Authority why they feel the person is not qualified, and if he's found not qualified, then we take the necessary action.

It is proposed that we sustain President Spencer W. Kimball as prophet, seer, and revelator, and President of The Church of Jesus Christ of Latter-day Saints. All in favor, please manifest.

Contrary, if there be any, by the same sign.

Nathan Eldon Tanner as first counselor in the First Presidency and Marion G. Romney as second counselor in the First Presidency. All in favor, please signify it. Contrary, if there be any, by the same sign.

It is proposed that we sustain as president of the Council of the Twelve Apostles, Elder Ezra Taft Benson. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As the Quorum of the Twelve Apostles: Ezra Taft Benson, Mark E. Petersen, Delbert L. Stapley, LeGrand Richards, Howard W. Hunter, Gordon B. Hinckley, Thomas S. Monson, Boyd

K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, and David B. Haight. All in favor, please manifest it. Contrary, if there be any, by the same sign.

As Patriarch to the Church, Eldred G. Smith. All in favor please manifest it. Contrary, if there be any, by the same sign.

The counselors in the First Presidency, the Twelve Apostles, and the Patriarch to the Church as prophets, seers, and revelators. All in favor, please manifest it. Contrary by the same sign.

Spencer W. Kimball as trustee-in-trust to The Church of Jesus Christ of Latter-day Saints. All in favor please manifest it. Contrary by the same sign.

As the Presidency of the First Quorum of the Seventy, and as members of the First Quorum of the Seventy: Franklin D. Richards, James E. Faust, J. Thomas Fyans, A. Theodore Tuttle, Neal A. Maxwell, Marion D. Hanks, and Paul H. Dunn. All in favor please manifest it. Contrary, if any, by the same sign.

As additional members of the First Quorum of the Seventy: Sterling W. Sill, Henry D. Taylor, Theodore M. Burton, Bernard P. Brockbank, James A. Cullimore, Joseph Anderson, William H. Bennett, John H. Vandenberg, Robert L. Simpson, O. Leslie Stone, William Grant Bangerter, Robert D. Hales, Adney Y. Komatsu, Joseph B. Wirthlin, S. Dilworth Young, Hartman Rector, Jr., Loren C. Dunn, Rex D. Pinegar, Gene R. Cook, Charles A. Didier, William R. Bradford, George P. Lee, Carlos E. Asay, M. Russell Ballard, Jr., John H. Groberg, Jacob de Jager, Vaughn J. Featherstone, Dean L. Larsen, Royden G. Derrick, Robert E. Wells, G. Homer Durham, James M. Paramore, Richard G. Scott, Hugh W. Pinnock, F. Enzo Busche, Yoshihiko Kikuchi, Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve. All in favor, please manifest it. Contrary by the same sign.

As the Presiding Bishopric: Victor L. Brown, Presiding Bishop; H. Burke

Peterson as first counselor; and J. Richard Clarke as second counselor. All in favor, please manifest it. Contrary by the same sign.

As Regional Representatives: All Regional Representatives as they are at present constituted.

The Relief Society: Barbara Bradshaw Smith, president; Janath Russell Cannon, first counselor; and Marian Richards Boyer, second counselor; with all members of the board as at present constituted.

The Sunday School: Russell M. Nelson, president; Joe J. Christensen, first counselor; William D. Oswald, second counselor; with all members of the board as at present constituted.

The Young Men: Neal D. Schaerrer, president; Graham W. Doxey, first counselor; and Quinn G. McKay, second counselor; with all members of the board as at present constituted.

The Young Women: Ruth Hardy Funk, president; Hortense H. Child, first counselor; Ardeth G. Kapp, second counselor; with all members of the board as at present constituted.

The Primary Association: Naomi Maxfield Shumway, president; Colleen Bushman Lemmon, first counselor; and Dortha Lou Christiansen Murdock, second counselor; with all members of the board as at present constituted.

The Church Board of Education: Spencer W. Kimball, N. Eldon Tanner, Marion G. Romney, Ezra Taft Benson, Gordon B. Hinckley, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Neal A. Maxwell, Marion D. Hanks, Victor L. Brown, and Barbara B. Smith.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

The Church Finance Committee: Wilford G. Edling, Harold H. Bennett, Weston E. Hamilton, David M. Kennedy, and Warren E. Pugh.

The Tabernacle Choir: Oakley S. Evans, president; Jerold D. Ottley, conductor; Donald H. Ripplinger, associate

conductor; Robert Cundick, Roy M. Darley, and John Longhurst, tabernacle organists.

All in favor, please manifest it. Contrary, if there be any, by the same sign.

President Kimball, it seems that voting has been unanimous in favor of these officers and General Authorities of the Church.

President Marion G. Romney

Elder Thomas S. Monson of the Quorum of the Twelve will be our first speaker. He will be followed by Elder David B. Haught of the Quorum of the Twelve.

Elder Thomas S. Monson

Of the Council of the Twelve

Our hearts are touched by the beautiful singing of these precious Primary boys and girls. All of the children participating here this afternoon enjoy the privilege of associating once each week with others of similar age in the meetings of the Primary. There are, however, other children, equally as sweet and precious, who are not so fortunate.

Power of prayer

Some years ago while visiting the Australia Mission, I accompanied the mission president on a flight to Darwin to break ground for that city's first Latter-day Saint chapel. We stopped for refueling at the small mining community of Mt. Isa. There we were met at the terminal by a mother and her two children of Primary age. She introduced herself as Judith Louden and mentioned that she and her two children were the only members of the Church in the town. Her husband, Richard, was not a member. We held a brief meeting, where I discussed the importance of holding a home Primary session each week. I promised to send from Church headquarters the home Primary materials to assist them. There was a commitment to pray, to meet, to persevere in faith.

Upon returning to Salt Lake City, I enlisted the help of then-President

LaVern Parmley, and the home Primary materials were sent, along with a subscription to the *Children's Friend*.

Years later, while attending the stake conference of the Brisbane Australia Stake, I happened to mention in a priesthood session the plight of this faithful woman and her children. I said, "Someday I hope to learn if that home Primary succeeded and meet the non-member husband and father of that choice family." One of the brethren in the meeting stood and said, "Brother Monson, I am Richard Louden, the husband of that good woman and the father of those precious children. Prayer and Primary brought me into the Church."

The power of prayer again came to mind this past winter. I was on assignment many thousands of miles to the south in the beautiful city of Buenos Aires, Argentina. I paused by the historic Palermo Park, which graces the downtown area, and realized that this was sacred ground, for here on Christmas Day in 1925 Elder Melvin J. Ballard, an apostle of the Lord, dedicated all of South America for the preaching of the gospel. What a fulfillment to an inspired prayer is evident today as the growth of the Church in that land exceeds all expectations.

In that same park is a large statue of George Washington, the father of the United States and its first president. As I

observed the statue, my thoughts returned to another historic place where prayer played a vital role—even Valley Forge. It was at Valley Forge that this same Washington led his badly battered, ill-fed, and scantily clad troops to winter quarters.

Today, in a quiet grove at Valley Forge, there is an heroic-sized monument to Washington. He is depicted not astride a charging horse nor overlooking a battlefield of glory, but kneeling in humble prayer, calling upon the God of Heaven for divine help. To gaze upon the statue prompts the mind to remember the oft-heard expression, "A man never stands taller than when upon his knees."

Men and women of integrity, character, and purpose have ever recognized a power higher than themselves and have sought through prayer to be guided by that power. Such has it ever been. So shall it ever be.

Commanded to pray

In the very beginning, Father Adam was commanded, "Call upon God in the name of the Son forevermore." (Moses 5:8.) Adam prayed. Abraham prayed. Isaac prayed. Moses prayed, and so did every prophet pray to that God from whence came his strength. Like the sands slipping through an hourglass, generations of mankind were born, lived, and then died. At long last came that glorious event for which prophets prayed, psalmists sang, martyrs died, and all mankind hoped.

Christ taught how to pray

The birth of the babe in Bethlehem was transcendent in its beauty and singular in its significance. Jesus of Nazareth brought prophecy to fulfillment. He cleansed lepers, He restored sight, He opened ears, He renewed life, He taught truth, He saved all. In so doing, He honored His Father and provided

you and me with an example worthy of emulation.

More than any prophet or leader, He showed us how to pray. Who can fail to remember His agony in Gethsemane and that fervent prayer: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matt. 26:39.) And His injunction: "Watch and pray, that ye enter not into temptation." (Matt. 26:41.)

We remember His counsel: "When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . .

"But thou, when thou prayest, . . . pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:5-6.)

This guiding instruction has helped troubled souls discover the peace for which they fervently yearn and earnestly hope.

Prayers are answered

Unfortunately, prosperity, abundance, honor, and praise lead some men to the false security of haughty self-assurance and the abandonment of the inclination to pray. Conversely, trial, tribulation, sickness, and death crumble the castles of men's pride and bring them to their knees to petition for power from on high.

I suppose that during the holocaust of World War II more of the people living on this earth paused to pray than at any other time in our history. Who can calculate the concern of mothers, wives, and children who pleaded for Almighty God's protecting care to be with absent sons, husbands, and fathers locked in mortal combat? Prayers are heard. Prayers are answered.

Heartwarming is the example of the mother in America who prayed for her son's well-being as the ship on which he served sailed into the bloody cauldron known as the Pacific theater of

war. Each morning she would arise from kneeling in prayer and serve as a volunteer on those production lines which became lifelines to men in battle. Could it be that a mother's own handiwork might somehow directly affect the life of a loved one? All who knew her and her family cherished the actual account of her sailor son, Elgin Staples, whose ship went down off Guadalcanal. Staples was swept over the side; but he survived, thanks to a life belt that proved, on later examination, to have been inspected, packed, and stamped back home in Akron, Ohio, by his own mother!

*I know not by what method rare,
But this I know, God answers prayer.
I know that He has given His Word,
Which tells me prayer is always heard,
And will be answered, soon or late.
And so I pray and calmly wait.*

(Eliza M. Hickock, "Prayer," in *The Best Loved Religious Poems*, ed. James Gilchrist Lawson, New York: Fleming H. Revell Co., 1933, p. 160.)

Prayer of faith

Well might the younger generation ask the question: "But what about today? Does He still hear? Does He continue to answer?" To which I promptly reply: "There is no expiration date on the Lord's injunction to pray. As we remember Him, He will remember us."

Most of the time there are no flags waving nor bands playing when prayer is answered. His miracles frequently are performed in a quiet and natural manner.

Some years ago while I was attending the Grand Junction Colorado Stake conference, the stake president asked if I would meet with a grieving mother and father whose son had announced his decision to leave his mission field after having just arrived there. When the conference throng had left, we knelt quietly in a private place—mother, fa-

ther, stake president, and I. As I prayed in behalf of all, I could hear the muffled sobs of a sorrowing mother and disappointed father.

When we arose, the father said, "Brother Monson, do you really think our Heavenly Father can alter our son's announced decision to return home before completing his mission? Why is it that now, when I am trying so hard to do what is right, my prayers are not heard?"

I responded, "Where is your son serving?"

He replied, "In Duesseldorf, Germany."

I placed my arms around that mother and father and said to them, "Your prayers have been heard and are already being answered. With more than twenty-eight stake conferences being held this day attended by the General Authorities, I was assigned to your stake. Of all the Brethren, I am the only one who has the assignment to meet with the missionaries in the Duesseldorf Germany Mission this very Thursday."

Their petition had been honored by the Lord. I was able to meet with their son. He responded to their pleadings. He remained and completed a highly successful mission.

Some years later I again visited the Grand Junction Colorado Stake. Again I met the same parents. Still the father had not qualified to have his large and beautiful family join mother and father in a sacred sealing ceremony, that this family might be a forever family. I suggested that if the family members would earnestly pray, they could qualify. I indicated that I would be pleased to officiate on that sacred occasion in the temple of God.

Mother pleaded, father strived, children urged, all prayed. The result? Let me share with you a treasured letter that their young son, Todd, placed under Daddy's pillow on Father's Day morning.

"Dad,

"I love you for what you are and

not for what you aren't. Why don't you stop smoking? Millions of people have . . . why can't you? It's harmful to your health, to your lungs, your heart. If you can't keep the Word of Wisdom you can't go to heaven with me, Skip, Brad, Marc, Jeff, Jeannie, Pam, and their families. Us kids keep the Word of Wisdom. Why can't you? You are stronger and you are a man. Dad, I want to see you in heaven. We all do. We want to be a whole family in heaven . . . not half of one.

"Dad, you and Mom ought to get two old bikes and start riding around the park every night. You are probably laughing right now, but I wouldn't be. You laugh at those old people, jogging around the park and riding bikes and walking, but they are going to outlive you. Because they are exercising their lungs, their hearts, their muscles. They are going to have the last laugh.

"Come on, Dad, be a good guy—don't smoke, drink, or anything else against our religion. We want you at our graduation. If you do quit smoking and do good stuff like us, you and Mom can go with Brother Monson and get married and sealed to us in the temple.

"Come on, Dad—Mom and us kids are just waiting for you. We want to live with you forever. We love you. You're the greatest, Dad.

Love,

Todd

"P.S. And if the rest of us wrote one of these, they'd say the same thing.

"P.P.S. Mr. Newton has quit smok-

ing. So can you. You are closer to God than Mr. Newton!"

That plea, that prayer of faith, was heard and answered. A night I shall ever treasure and long remember was when this entire family assembled in a sacred room in the beautiful temple which graces this square. Father was there. Mother was there. Every child was there. Ordinances eternal in their significance were performed. A humble prayer of gratitude brought to a close this long-awaited evening.

May we ever remember . . .

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

*Oh thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us how to pray.
(Hymns, no. 220.)*

He has taught us how to pray. That each of us will learn and live this lesson is my earnest plea and sincere prayer, in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder Thomas S. Monson of the Quorum of the Twelve has just spoken to us. We shall now hear from Elder David B. Haight of the Twelve.

Elder David B. Haight

Of the Council of the Twelve

The Savior, using every precious opportunity to teach his followers, was asked a provoking question. The disciples were wondering of their place. One asked, "Who is the greatest in the kingdom of heaven?" (Matt. 18:1.) The

Lord probably held out his hand toward one of the little children in the group surrounding the Savior and drew the child to him. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

Then he added, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18:3-4.)

Did not the Savior in this incident require of adults to find their childhood again, to abandon weakness or evil? That childhood faith most loved must be regained.

"And whoso shall receive one such little child in my name receiveth me." (Matt. 18:5.)

Perhaps still holding the little one close to him, he said, "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6.) A rather terrifying price is attached to the purity of little children; their rights to truth and love are inalienable rights no matter what may happen to them in later years.

Testimony of Primary member

Last October the Bountiful Utah Stake Primary encouraged children to earn money to buy copies of the Book of Mormon—but to pay for the book with their own labor—money they would earn.

Each placed his picture and testimony inside the front cover. Six hundred and twenty copies of the Book of Mormon with pictures and testimonies were sent to missions.

A few days ago one of those Primary children, little Sarah Richards, received this letter from Mrs. Earl Mock of Tucson, Arizona:

"Dear Sarah, Thank you so much for sending us the Book of Mormon with your picture on the inside. You are a very pretty girl and a very nice one. I will treasure the book and your picture and testimony always.

"I have just finished reading all of it and I too believe it is true. I enjoyed it very much and will be reading it many more times.

"Thank you again and may God bless you."

History of the Primary organization

The Primary. How did it come about? Did not the Lord promise the Saints at Kirtland that if they would be patient and faithful, all things would work together for their good, and that as the gospel unfolded, they would be taught line upon line, precept upon precept? (See D&C 98:2, 3, 12.)

The inspiration for a children's class came to Aurelia Rogers of Farmington, Utah, one hundred years ago. There was a need to teach children the principles of the gospel in children's language along with good manners and dress.

In 1878 Farmington, Utah, was a cultured community with over 1,200 people and a beautiful stone chapel. They had a Relief Society, Young Men's Literary Association, and a Young Ladies' Mutual Improvement Association, along with a brass band.

But with all this spiritual and cultural influence, Farmington, like other communities, had its juvenile problems—little boys out late at night; darkness and mischief made the boys into a challenge.

Bishop John W. Hess, a Mormon Battalion veteran, called a meeting of parents and urged them to look after their children. These conditions also concerned Aurelia Rogers. She pondered and prayed.

In March 1878, Eliza R. Snow and others attended a Relief Society conference in Farmington. Aurelia Rogers later wrote:

"After the meeting, . . . when on their way to the depot, these sisters . . . stopped at my home. . . . The topic of our conversation was the young people, and the rough, careless ways of many of the young men and boys. . . . I asked the question, 'What will our girls do for good husbands, if this state of things continues? . . . Could there not be an organization for little boys, and have them trained to make better men?' (Aurelia S. Rogers, *Life Sketches*, Salt

Saturday, April 1

First Day

Lake City: George Q. Cannon and Sons Co., 1898, pp. 207-8.)

Eliza R. Snow seemed deeply impressed with the question and indicated she would speak to the Brethren.

Brigham Young had died a few months before. The Twelve, with John Taylor as president of the council, presided over the Church.

Shortly, approval was received by Bishop Hess for a new organization of children. Bishop Hess asked Aurelia Rogers if she would be willing to preside over such an organization. She was willing.

Aurelia wrote that in contemplating the possibility of an organization for boys, "A fire seemed to burn within me. . . . The query then arose in my mind could there not be an organization for little boys wherein they could be taught everything good, and how to behave." (Rogers, p. 207.)

Up until that time little girls had never been mentioned, but Aurelia felt the class would not be complete without them. The name *Primary* was suggested as "the first" or "original."

The first Primary

On August 11, 1878, Aurelia Spencer Rogers was set apart to preside over that first Primary Association by Bishop Hess. At his suggestion, Aurelia Rogers and her new counselors, Louisa Haight and Helen Miller, visited all the homes to secure the names of the children and to see if their parents were willing to send them to Primary. Following this careful preparation, 115 boys and 100 girls came to the stone chapel on August 25, 1878, for the first meeting. Citizens passing the meetinghouse that eventful day heard the children's voices singing:

*In our lovely Deseret,
Where the Saints of God have met
There's a multitude of children all
around;
They are generous and brave,
They have precious souls to save,
They must listen and obey the gospel's
sound.*

*Hark! hark! hark, 'tis children's music,
Children's voices, O how sweet,
When in innocence and love
Like the angels up above,
They with happy hearts and cheerful
faces meet.*

(Sing with Me, B-24.)

Aurelia S. Rogers

Today the Church honors a faithful and distinguished pioneer woman. Aurelia Spencer Rogers—a child of adversity, testing, determination, and love, who built her faith event by event, challenge by challenge. What of her beginnings?

Orson Spencer and his six motherless children ferried across the Missouri River and hurriedly moved into their unfinished log cabin in Winter Quarters. Their mother had died soon after the family left for Nauvoo. The family had to be settled before their father left for England—he had been called by President Brigham Young to publish a newspaper for the Church.

Orson Spencer had trained Ellen, just fourteen, and Aurelia, only twelve, to be father and mother to the four younger children. He bought eight cows so there would be plenty of milk to drink and enough to sell. There was also a horse to be sold if necessary to buy supplies.

That winter was long, cold, and lonely. Many people at Winter Quarters died. Aurelia wrote in her diary, "We got through the first part of the winter pretty well. . . . Our horse and all our cows but one had died, therefore we had no milk nor butter; our provisions had also. . . . nearly given out. . . . We really suffered for something to eat; part of the time having nothing but corn-meal, which was stirred up with water and baked on a griddle. Many a night I have gone to bed without supper having to wait until I was hungry enough to eat our poor fare." (Rogers, pp. 48, 50-51.)

One day President Brigham Young visited the Spencers' one-room cabin

and found it neat and the children clean. Their father had been gone a year. The Saints were beginning to make preparations to start their move west.

The children informed President Young that their father wrote often, making suggestions as to what they should wear, how to comb their hair, what to do if they became ill, and how to take care of each other. After President Young read their father's last letter, he told them he had a very important matter for them to think about. He asked, "What would you say if your father stayed in England at least another year? We need him there."

The children looked at each other and then waited for Ellen to speak since she was the oldest. "If it is thought best," Ellen said quietly, "we would like it so, for we want to do [what's] for the best." (Rogers, p. 87.)

All the other children agreed. They remembered that Father had once written, "Though He slay us we should trust in Him, and all will be right." (Rogers, p. 62.)

They had faith in their father, in his counsel, and in their Father in heaven. In the spring of 1848, the Spencer children, with determination and grateful hearts, moved west with the Saints.

During the two-year absence of their father, the six children had experienced many trials—crossed the plains to Salt Lake Valley, lived in the old fort, then moved to a one-room adobe house. Relatives and friends watched over them, but the responsibility had rested on the two eldest girls, Ellen and Aurelia.

At last, Orson Spencer, the former New England Baptist minister, was welcomed home amid a chorus of shouts and hugs and kisses from his heroic family. He was appointed chancellor of the new University of Deseret. Daughter Aurelia was one of his students for only a time, for Aurelia had met and fallen in love with Thomas Rogers, a young teamster, while crossing the

plains. They married and set up house-keeping in a log cabin in Farmington. Here in the foothills of the Wasatch, overlooking Great Salt Lake, Aurelia Spencer Rogers spent the rest of her life. Here, she bore twelve children, burying five of them in infancy. As her children grew, she became increasingly concerned about the lack of weekday wholesome activity—the genesis of Primary.

Aurelia Rogers was a daughter of the refiner's fire. Mosiah's counsel to "not suffer your children that they go hungry, or naked, . . . transgress the laws of God, . . . but . . . teach them to walk in . . . ways of truth, . . . love one another, and serve one another" was part of her life. (Mosiah 4:14–15.)

Primary: A worldwide organization

From these humble beginnings in a small Mormon town has emerged a worldwide concern for children. Every phase and aspect of our Primary program is in harmony with Christ's teachings. Wholesomeness, virtue, culture, service, and love for one another add strength and purpose to the Primary we honor as it closes its first one hundred years.

When Primary first began, there were no lesson books or outlines. Children were taught obedience, faith in God, prayer, punctuality, good manners, and the Word of Wisdom. Aurelia must have gained strength from reading: "Wherefore, be not weary in well-doing, for ye are laying the foundation of a great work. And out of small things proceedeth that which is great." (D&C 64:33.)

Primary enriches children's lives

Primary will continue fulfilling its goal of enriching the lives of children—blessing not only their individual lives but the lives of their families and friends. Every child needs to know that he has a Father in Heaven who loves him, to develop a faith in Jesus Christ,

and to desire to live his gospel so as to meet the pressures and problems of today's world. Primary belongs to the children. Aurelia wrote: "Why should anything be allowed to come before the most sacred duty of parentage, that of looking after the spiritual welfare of the children? was the question which burdened my mind." (Rogers, p. 206.)

Though Primary's responsibility is awesome, the parent challenge is even greater. In addition to harmful programs on television, there are drugs, child abuse, acceptance of violent acts, and child pornography. Research indicates that American children watch television one-half of their waking hours. By age twelve they will have watched the violent destruction of 18,000 human beings. By age twelve they will have spent 10,720 hours with television and only 352 hours in Primary if they had perfect attendance.

Today we not only honor Aurelia Rogers but all the Primary leaders and teachers who during the first one hundred years have trained us. Her motto was:

*"Our children are our jewels.
We have counted well the cost.
May the angels ever guard them,
And not one child be lost."*
(Rogers, p. iii.)

May we as parents and spiritual leaders be blessed to understand what

the Master meant when he said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18:3.) In the name of Jesus Christ, amen.

President Marion G. Romney

We have just listened to Elder David B. Haight of the Quorum of the Twelve.

The congregation and Choir will now join in singing, "We Thank Thee, O God, For A Prophet."

After the singing, Elder James A. Cullimore of the First Quorum of the Seventy will speak to us.

The Choir and congregation sang, "We Thank Thee, O God, For A Prophet."

President Romney

Elder James A. Cullimore of the First Quorum of the Seventy, who is Supervisor of the British Isles-Africa Area, will now address us. He will be followed by Elder George P. Lee of the First Quorum of the Seventy, who is President of the Arizona Holbrook Mission.

Elder James A. Cullimore

Of the First Quorum of the Seventy

My brethren and sisters, I bring greetings to you from the Saints in Great Britain and South Africa. It's exciting to see how the work is moving forward in this area. There are now twenty-seven stakes in Great Britain and one in South Africa. The leadership

is generally strong and the work is moving forward and blessing the people.

And now, to have a General Authority from this area! I'm sure the people will be excited. And Brother Cuthbert, I think I can safely assume to bring to you the congratulations and the

blessings of the people in your native land. We congratulate you.

The Holy Ghost gives direction

It's a pleasure to serve in this area. As I visit the stakes each weekend, I often ask the stake president what his greatest concern is in the stake. So often he replies: "The lack of commitment by the individual members, the lack of determination to put the work of the Lord first in their lives." I think of the words of Nephi:

"And I heard a voice from the Father, saying: Yea, the words of my Beloved are true and faithful. He that endureth to the end, the same shall be saved.

"And now, my beloved brethren, after ye have gotten into this straight and narrow path, I would ask if all is done? Behold, I say unto you, Nay; for ye have not come thus far save it were by the word of Christ with unshaken faith in him, relying wholly upon the merits of him who is mighty to save.

"Wherefore, ye must press forward with a steadfastness in Christ, having a perfect brightness of hope, and a love of God and of all men. Wherefore, if ye shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Ne. 31:15, 19-20.)

How very important it is to have the light of the Holy Ghost to give us direction. The Holy Ghost functioning through the priesthood can greatly enrich our lives.

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space." (D&C 88:11-12.)

The Lord said to Frederick G. Williams:

"Wherefore, be faithful; stand in the office which I have appointed unto you; succor the weak, lift up the hands

which hang down, and strengthen the feeble knees.

"And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father." (D&C 81:5-6.)

God gives to each of his children his Spirit to help them keep the commandments and fulfill the purpose of life. But as it is written:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God....

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2:9-10, 12-13.)

Benefits of seeking the Spirit

From President Lorenzo Snow we learn the benefits of seeking the Spirit:

"There is a way by which persons can keep their consciences clear before God and man, and that is to preserve within them the spirit of God, which is the spirit of revelation to every man and woman. It will reveal to them, even in the simplest of matters, what they shall do, by making suggestions to them. We should try to learn the nature of this spirit, that we may understand its suggestions, and then we will always be able to do right. This is the grand privilege of every Latter-day Saint. We know that it is our right to have the manifestations of the spirit every day of our lives. . . . The spirit is in every man and every woman so that they need not walk in the darkness at all, and it is not always necessary for them to come to the President of the Church, or to the

Twelve, or to the Elders of Israel, to get counsel; they have it within them. . . . From the time we receive the Gospel, go down into the waters of baptism and have hands laid upon us afterwards for the gift of the Holy Ghost, we have a friend, if we do not drive it from us by doing wrong. That friend is the Holy Spirit, the Holy Ghost, which partakes of the things of God and shows them unto us. This is a grand means that the Lord has provided for us, that we may know the light, and not be groveling continually in the dark." (In *Conference Report*, Apr. 1899, p. 52.)

The apostle Paul admonished us about grieving the Holy Spirit lest we lose it. He said:

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4:30-32.)

The lifeblood of the Church

President Harold B. Lee has said:

"I have learned something of what the Spirit has taught, and I know now that the place of safety in this world is not in any given place; it doesn't make so much difference where we live; but the all-important thing is how we live, and I have found that security can come to Israel only when they keep the commandments, when they live so that they can enjoy the companionship, the direction, the comfort and the guidance of the Holy Spirit of the Lord, when they are willing to listen to these men whom God has set here to preside as His mouthpieces, and when we obey the counsels of the Church." (In *Conference Report*, Apr. 1943, p. 129.)

The lifeblood of the Church is the Holy Ghost functioning through the holy priesthood. The Church is guided

in every move by revelation. The Lord said to Oliver Cowdery:

"Verily, verily, I say unto you, that assuredly as the Lord liveth, who is your God and your Redeemer, even so surely shall you receive a knowledge of whatsoever thing you shall ask in faith, with an honest heart, believing that you shall receive.

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation." (D&C 8:1-3.)

This is the way direction comes to the President of the Church.

This is the same spirit that gives direction to the stake president, to the bishop of the ward and the individual members of the Church.

I like the verse of one of our hymns:

*"Thy Spirit, Lord, has stirred our souls,
And by its inward shining glow
We see anew our sacred goals
And feel thy nearness here below.
No burning bush near Sinai
Could show thy presence, Lord, more
nigh.*

*"Did not our hearts within us burn?"
We know the Spirit's fire is here.
It makes our souls for service yearn;
It makes the path of duty clear.
Lord, may it prompt us, day by day,
In all we do, in all we say."
(Hymns, no. 204.)*

May I leave with you my witness, my brothers and sisters, of the truth of this great work, which I have received in this same manner, through the Holy Ghost as it has witnessed unto me. In the name of Jesus Christ, amen.

President Marion G. Romney

Elder James A. Cullimore has just spoken to us.

Elder George P. Lee will now speak to us. He will be followed by

Elder Eldred G. Smith, Patriarch to the Church.

Elder George P. Lee

Of the First Quorum of the Seventy

My beloved brothers and sisters, I should like to address my remarks to the young people of the Church, the youth of the Church. I love the young people of the Church. I sincerely believe that the young people of today are some of the choicest young people who ever lived on earth. One of the reasons why I know this is because of the choice, dedicated missionaries that I preside over in the Arizona Holbrook Mission. Missionaries of today are coming out more prepared, more mature, and more spiritual than ever before.

Valiant youth of today

You young people are among the most valiant, among the cream of all the spirits in the premortal life; and God has reserved you to come forth in these perilous times, the last days, for a divine purpose. The choice spirits coming to earth today were choice in the premortal existence before they came here. The reason they were choice in heaven is that they were obedient, valiant, and lived with exactness. In heaven, you young people, you lived by sight; in other words, you saw with your spirit eyes, you saw God, you saw Jesus Christ, your elder brother, and you saw Satan.

When Satan rebelled in the war in heaven and tried to persuade you to follow him, you stood up for the Lord. You were true and faithful. You lived with exactness and did exactly what the Lord wanted you to do.

And now, in these last days, in these crucial, perilous times, young people, your Heavenly Father needs you again to carry on his work. He needs you who have passed the test in

heaven, you who have been tried, you who were true and faithful, you young people that he hopes will resist every appearance of evil on this earth so that you will be just as true and faithful here as you were before, and carry on his work in preparation for the coming of his Only Begotten Son, Jesus Christ, your elder brother, your Redeemer and Savior.

Be virtuous

To help you prepare for the Lord to use you, may I offer the following suggestions to assist you to be unspotted from the world:

1. Beloved youth, it is the will of God that you be virtuous. You are very elect, you are choice, you are sons and daughters of God. You can be virtuous. The Lord said: "Let virtue garnish thy thoughts unceasingly." (D&C 121:45.)

Of all the possessions that you have, young people, virtue is the most important. It is a pearl of great price. People can strive, toil, and sweat all their lives for fame and wealth, but your greatest wealth and fame will come from virtuous living. The wealth and fame that come from virtuous living are peace with yourself, your fellowmen, and with God, the joys and happiness of righteous living. The fame of having your name recorded in Heavenly Father's book of life as one who is true and faithful and loves the Lord is far more important than being honored with the praises and glories of the world.

Let virtue and purity be your shield and armor, and you will be invincible. As priceless as virtue is, wear it openly

and do not keep it in a vault like crown jewels.

Paul declared, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (1 Cor. 3:17.)

Do not mock God, young people. Virtue is the law of God.

Pray unceasingly

2. Young friends, it is the will of God that you pray unceasingly. As a young boy on the Navajo reservation, many times I found myself on my knees in our small humble hogan. Many times I've been tried and tested. In those moments I asked my Heavenly Father for faith, strength, and courage to withstand temptations. Many times, as I was on my knees, my own brothers made a game of me, laughing and sneering and shouting through the cracks of the hogan, but I was not bothered by them.

The young people who kneel down and ask God for faith and courage to resist temptation very early in life will find that temptation loses much of its luster, and temptation is very unattractive. You cannot receive a full-grown testimony that God lives and that the Church is true any more than you can come into the world fully grown. You start small, but grow with consistency.

Your faith needs nourishment through prayers. Exercise the muscle of the faith until it is one of such strength that it will sustain you. Beloved youth, get on your knees. The Lord has a testimony just for you—one that fits your size and needs—but you have to ask for it.

Every young man and young woman should pray before going out on a date. A Navajo boy, coming from very simple, humble, poor circumstances, because he was on his knees, became a polished instrument of God. A praying young man becomes a praying man; and a praying man becomes a god.

Stand up for righteousness

3. My young friends, it is the will

of God that you stand up for the Lord Jesus Christ, the Church, and his righteousness. Joshua made a stand and then stood on it when he said, "Choose you this day whom ye will serve, . . . but as for me and my house, we shall serve the Lord." (Josh. 24:15.)

Beloved youth, you must do the same. You must make the same stand. With each new temptation, you should already know what your decision or reaction should be—that is, you should serve the Lord. You should seek the praises of God and not the praises of man.

Again, as a young Navajo boy growing up on a reservation and as the only Mormon in my family, I was tempted many times by friends whose values were not as lofty as my own. Even my own flesh and blood, my own brothers and sisters, tried me.

Two, three, four of my brothers were so determined for me to live their way that one day they attacked me and attempted to bind my arms and legs. When I became helpless, they would pour wine and beer into me. But the plan didn't work. I resisted. I fought back with all the strength and courage I had. I managed to escape and run away from them. But I still loved them and asked Heavenly Father to forgive them.

Beloved youth, you must do the same; you must stand up for the Lord, even against your own flesh and blood, even against your own brothers and sisters, even against your own loved ones and friends.

Do not worship false gods

4. Beloved youth, it is the will of God that you serve him only and not go after the image of your own God. The Lord said, "They seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own God, whose image is in the likeness of the world, and whose substance is that of an idol." (D&C 1:16.)

Beloved youth, you cannot hold

hands with Satan and God at the same time. You have to let go of one or the other. When you worship hard rock music or any other worldly idol more than spiritual things, you are holding hands with Satan and are walking in darkness. You will become insensitive to the things that are spiritual; you will lose interest and motivation to attend church or to go on a mission. Doubts and fears will cloud your minds. You will begin to walk in your own way, after the image of your own god, "whose image is in the likeness of the world, and whose substance is that of an idol." The image of some sports stars, movie stars, rock stars, money, and sports cars is in the likeness of the world, and their substance is that of an idol. Do not worship them.

Be obedient

5. Beloved youth, it is the will of God that you be obedient. Discipline yourselves to become obedient to your parents, to your priesthood leaders, and to the Lord. Obedience leads to success and happiness; disobedience leads to rebellion and spiritual decay. If your parents counsel you not to go dating until you are sixteen, listen and follow. If your priesthood leaders counsel you to be chaste, listen and follow. If the Lord counsels every young man to go on a mission, listen and obey. Again, the Lord said, "I, the Lord, am bound when you do what I say; but when ye do not what I say, ye have no promise." (D&C 82:10.)

Search the scriptures

6. Young friends, it is the will of God that you search the scriptures diligently. Learn to love the scriptures early in life. Have your own standard works. Scriptures enlighten the mind and bring strength, courage, peace, and calmness. Unwholesome worldly literature brings darkness to the mind.

The scriptures will prepare young men for missions and help them to ful-

fill successful missions. Scriptures will prepare young women for motherhood and help them to become sweet, tender, loving mothers in Zion. Scriptures, more than anything else, will assist you to overcome the world and enable you to become gods and goddesses, kings and queens in the celestial world. The Lord said,

"What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but all shall be fulfilled, whether by mine own voice or by the voice of my servants, it is the same." (D&C 1:38.)

Resist temptation

Young people, whatever the temptation may be, take a stand and stand up for the Lord. You're too choice, you're too innocent, you're too sweet and too pure to lose. Avoid bringing temptations upon yourselves. The worst kind of temptations are the ones you plan and make arrangements for. If the world hates you and calls you a "square," remember what the Lord said. "If the world hate you, ye know that it hated me before it hated you.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19.)

Do not do what the world does, young people. Be a "square" to the world. It's fun to be "square," to be "weird," to be "peculiar" to the world. Your mission is to overcome the world, to overcome sin, overcome hate, overcome prejudice, overcome discouragement, overcome the carnal man and be true and faithful again, the same as you were in the premortal existence. In the premortal existence you passed a test. You were valiant, you were obedient. The Lord expects you to be the same here on earth in mortality—to be obedient, to be valiant.

Someone said, "No man goes to hell in a single jump." My young

friends, I pray that you will be equal to any temptation that might come to you and that you will avoid and be careful with the first appearance of evil. Today you are beautiful, choice, sweet, and pure, but tomorrow is up to you. Your future is bright and full of blessings. Youth is power. The greatest single resource that the Church has is youth, and the greatest single important resource that the country has is youth.

God loves you. I love you. I thank God every day for young people like you. And I pray that he will always watch over you forever in the name of Jesus Christ. Amen.

President Marion G. Romney

Elder George P. Lee, a member of the First Quorum of the Seventy and President of the Arizona Holbrook Mission has just spoken to us.

Elder Eldred G. Smith, Patriarch to the Church, will be our next speaker. He will be followed by Elder Ronald E. Poelman, a new member of the First Quorum of the Seventy.

Elder Eldred G. Smith

Patriarch to the Church

With these young people behind me, I'm tempted to do as Brother Monson did and tell some stories about young people. But thinking of the translators and the time allotted to me, I'll resist that temptation.

Decisions

I would like to sum up my message today into one word. This one word is: *decision*. Decision, I would say, is the use of that God-given right of free agency.

Some people want to force their decisions upon others.

Some don't want to make their own decisions.

Some have the gift of making quick and accurate decisions. Like all other gifts, the making of decisions requires practice. The more we do, the easier it gets.

It's a lot like the city boy who went to work on the farm. He was sorting potatoes when someone asked him how he liked working on the farm. He said, "I like the work all right, but these decisions get me down." It is said that the

character can be measured by what one does in his leisure time. That's when he alone makes his own decisions.

One of the important purposes of this life of mortality is to learn how to make decisions. A good leader in business or in church or in the home is one who can make good decisions. Think of the decisions a bishop or stake president must make.

The Lord has said: "This is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

When the gospel plan was explained to Lorenzo Snow, he put the whole plan in a nice epigram: "As man now is, our God once was; as now God is, so man may be." (Lorenzo Snow, "January 1892, reprinted in *Latter-day Prophets Speak*, ed. Daniel H. Ludlow, Bookcraft, 1951, p. 72.)

Then, if man is going to become as God now is, he will have to learn to make decisions of great importance on his own initiative.

Many think that any problem will be answered by the Lord for us, either through prayer or a priesthood blessing.

Some young people want the Lord to tell them what subjects they should study, which school they should attend, which profession to follow, and which job offer they should take. True, much help may be received through prayer or a blessing, but the final decision is yours.

I have come to believe that the Lord is not so concerned about what we study or what profession we follow as long as it is an honest living. He is concerned about our immortality and eternal life—or exaltation.

Everyone has inherent talents. From a study of your genealogy, find the talents you have inherited by the things you like to do, and do easily, that some of your ancestors have done. Then become an expert or a specialist in some phase of that field. The Lord will bless your efforts in your studies and in your daily work.

Key to revelation

The Lord gave Oliver Cowdery the key to revelation:

“Behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

“But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong.” (D&C 9:8-9.)

This should be our guide in all our major decisions. We are making decisions constantly every day, either mentally or orally. This is what free agency is—the right to make a choice.

With the growth of the Church today, we see the wisdom of the revelation given back in 1831 in Jackson County, Missouri:

“For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

“Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;”

“For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.” (D&C 58:26-28; italics added.)

Thus we say today as did Moses when he came down off Mt. Sinai: “Who is on the Lord’s side?” (Exod. 32:26.) And as did also Joshua cry: “Now therefore fear the Lord, and serve him in sincerity and in truth: . . . Choose you this day whom ye will serve.” (Josh. 24:14-15.)

Use free agency

Use your God-given free agency to choose honesty against dishonesty, to serve your fellowmen, and to build up the kingdom of God.

Decide early in life to go on a mission. Many young men who should go on a mission don’t go because they had not made the decision early enough to plan on a mission. Then other activities seem to them to be more important.

Decide to teach the gospel all your life, not just for two years. Going on a two-year mission usually just teaches us how to teach the gospel. Then we should spend the rest of our lives teaching the gospel.

Choose to keep the commandments

Teach by your own actions. Live a good, clean life. Decide against immorality. Decide against pornography. Decide to live a clean life so you will be worthy to be married for time and eternity in the temple of the Lord. Choose not only to be worthy but decide to marry in the house of the Lord.

Chose to live the law of celestial marriage. The command in the marriage ceremony is to multiply and replenish the earth. In the Doctrine and Covenants when the Lord is referring to the blessings of celestial marriage (He is

talking about husband-wife relationships), He makes this statement: "And if ye abide in my covenant, and commit no murder whereby to shed innocent blood," and so forth. (D&C 132:19.) What do you think He's talking about? Is it possible that He was referring to abortion? Think about it! Is there more innocent life than that of the unborn child? And why is murder referred to when the Lord is talking about marriage? Conception is a contract with God that you will create a body, and He contracts to put the spirit of life within it. Any covenant of the Lord cannot be broken without a penalty.

Choose to study the scriptures. Learn what the plan of the gospel is. Become a part of it.

Choose to keep the commandments of the Lord. Be a part of His kingdom in preparing for His coming.

Seek the guidance of the Lord in making decisions, but use that God-

given right of free agency. Then you, too, will know, as I know, that this is His church, the church of Jesus Christ, and I so testify to you in the name of Jesus Christ. Amen.

President Marion G. Romney

We have just heard from Elder Eldred G. Smith, Patriarch to the Church.

We shall now be pleased to listen to Elder Ronald E. Poelman, who was sustained this morning as a new member of the First Quorum of the Seventy.

He will be followed by President Ezra Taft Benson of the Quorum of the Twelve.

Elder Ronald E. Poelman

Of the First Quorum of the Seventy

The Savior of us all invites each of us individually to come to him and asks us to bring to him "a broken heart and a contrite spirit." (D&C 59:8.) Never before have I sensed the significance of that invitation and request to the extent that I do now. At the same time, I feel a surge of strength and renewal for which I am profoundly grateful.

I accept this calling with faith and hope. Like the little turtle who found himself on the top of a fence post, I know that I did not reach this place by myself.

Gratitude

To my beloved family, friends, teachers, leaders, and associates, I feel

intense gratitude and devotion beyond my power to express. As I review my life thus far, it seems to have been much more difficult and much more fulfilling than I could have anticipated. I only pray that the cumulative experiences of this life have prepared me in some way for what lies ahead. For now, I am called by the prophet of God to full-time, lifetime service in the cause of the Savior, and I have a sense of inadequacy which makes me realize that the preparation for this service has only just begun.

To President Kimball, the other General Authorities, and to each of you, I feel great appreciation for your sustaining vote, and I pledge to you my best effort in any assignments which may come to me.

Testimony

Nearly thirty years ago, in response to my earnest study and fervent prayer, the Holy Spirit confirmed to me the fact that Jesus of Nazareth is the Son of God, the Savior and Redeemer of each individual soul. From that conviction, and by that same Spirit, has followed the knowledge that his gospel is eternally true, that it has been restored to the earth, that the scriptures—which I love—including the Book of Mormon, are divine records, that Joseph Smith and his successors, including Spencer W. Kimball, are prophets of God, and that our Heavenly Father loves us indi-

vidually. For this knowledge I give thanks and leave you my personal witness that these things are true, in the name of our beloved Savior, the Lord Jesus Christ. Amen.

President Marion G. Romney

Elder Ronald E. Poelman, a new member of the First Quorum of the Seventy, has just addressed us.

President Ezra Taft Benson of the Quorum of the Twelve will be our concluding speaker.

President Ezra Taft Benson

Of the Council of the Twelve

While on a recent visit to continental Europe and Scandinavia, I had occasion to hold several press conferences with foreign news reporters. These reporters were somewhat informed and appeared amazed about the Church's growth and progress as measured by the increase of converts. I said to them, "We're grateful for this rapid growth in numbers. But we are even more grateful for the growth in faith and spirituality." I then quoted some statistics in support of that statement. When I first came into the Council of the Twelve in 1943, I said, the average attendance at sacrament meeting—our Sunday preaching service—was about 20 percent. Today worldwide attendance is about 41 percent. Youth attendance is 46 percent, and attendance in the Primary—our young children—is 67 percent. The growth, progress, and increased spirituality of the members of the Church is not just accidental, I said to them. It is the result of a rich program based on eternal truth.

Jesus told the original Twelve that

this would be one of the signs of the times. He said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Message of the Restoration

Today The Church of Jesus Christ of Latter-day Saints is extending the heralded message of the restoration of the gospel to every nation which permits us entrance through its borders. This is a fulfillment of the vision and revelation received by Daniel, the prophet, "Who foresaw and foretold the establishment of the kingdom of God in the latter days, never again to be destroyed nor given to other people." (Joseph F. Smith—Vision of the Redemption of the Dead 1:44.) He likened the beginning of this kingdom to a small stone cut out of a mountain without human hands but which rolled forward to become a great mountain until it filled the entire earth. (See Dan. 2:34-35, 44-45.)

This interpretation was validated by the Lord to the Prophet Joseph Smith by modern revelation in these words:

"The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth." (D&C 65:2.)

This is the heaven-decreed destiny of this church and kingdom.

Not all men will perceive the hand of God in this latter-day work. Jesus told Nicodemus, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.) Without the guidance and inspiration of the Holy Ghost, there will be some who will see nothing more to the progress of the Church than a social curiosity.

Prophetic warnings

We may expect to see the righteousness of the Saints and the progress of the kingdom of God continue unabated, but it will not be without opposition. The Council of the Twelve proclaimed in 1845: "As this work progresses in its onward course, and becomes more and more an object of political and religious interest... no king, ruler, or subject, no community or individual, will stand *neutral*. All will... be influenced by one spirit or the other; and will take sides either for or against the kingdom of God." (James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 5 vols., Salt Lake City: Bookcraft, 1965-70), 1:257.)

Yes, as the Lord declared, "Zion *must* increase in beauty, and in holiness; her borders *must* be enlarged; her stakes *must* be strengthened." (D&C 82:14; italics added.) As righteousness will increase, so will evil. We see evidences of this all about us. It sometimes causes members of the Church to despair. We may be assured, however, that the Lord will take care of this in His

own time and in His own way. Hear His decree:

"I, the Lord, am angry with the wicked. . . .

"I have sworn in my wrath, and decreed wars upon the face of the earth, and the wicked shall slay the wicked, and fear shall come upon every man;

"*And the saints also shall hardly escape*; nevertheless, I, the Lord, am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (D&C 63:32-34; italics added.)

We may not be too far from the day prophesied by Heber C. Kimball, grandfather of President Spencer W. Kimball and member of the First Presidency. He said:

"The Saints will be put to tests that will try the integrity of the best of them. The pressure will become so great that the more righteous among them will cry unto the Lord day and night until deliverance comes. ("Prophecy of Heber C. Kimball," *Deseret News*, Church Section, May 23, 1931, p. 3.)

But remember the Lord has said in modern revelation, "If ye are prepared ye shall not fear." (D&C 38:30.) Are we prepared? God help us to be so for the tests of the days ahead.

The Church stands for righteousness

With these prophetic warnings and assurances before us and evidences of evil increasing, Church members are asking: "Why is not the Church doing more to expose the evils of our society?" "Is there a great conspiracy?" "What can I do to fight false philosophies which have crept into our school systems and society in general?" "With the precarious political and economic conditions, should I prepare my sons and daughters for college and future careers?" "Is the Church the only answer to the problems about us, or are there other things we should be doing?"

It is easy to despair when we see about us the moorings of society slipping. We must remember, however, that

the Lord sent His Saints into the world "to be a light unto the world, and to be the saviors of men," (D&C 103:9.) This is a time when "Zion must arise and put on her beautiful garments." (D&C 82:14.) The contrast between the Church and the world will be increasingly marked in the future, which contrast, we hope, will cause the Church to be more attractive to those in the world who desire to live according to God's plan for us, His children.

The Church will always stand for that which is honest, virtuous, true and praiseworthy. Such a pronounced stand for righteousness constitutes a repudiation *against* every evil and all false philosophies. The First Presidency and the Twelve are not oblivious to false philosophies and evils and will continue to warn the world and the Saints as the Lord directs.

Yes, there is a conspiracy of evil. The source of it all is Satan and his hosts. He has a great power over men to "lead them captive at his will, even as many as would not hearken" to the voice of the Lord. (Moses 4:4.) His evil influence may be manifest through governments; through false educational, political, economic, religious, and social philosophies; through secret societies and organizations; and through myriads of other forms. His power and influence are so great that, if possible, he would deceive the very elect. As the second coming of the Lord approaches, Satan's work will intensify through numerous insidious deceptions.

Responsibilities of heads of families

Parents also need to take a stand for all that is honest, virtuous, and praiseworthy. It is the responsibility of heads of families to support wholesome influences for their children in government, schools, in the home, in the neighborhoods, in stores, in local theaters. Parents have responsibility to see that freedom is preserved for their children, and that the present generation does not burden future generations with

debt and wasteful extravagance. The gospel, the kingdom of God, can prosper only in an atmosphere of freedom. Every adult has responsibility in selecting government leadership, for as the Lord has said, "I, the Lord God, make you free, therefore ye are free indeed; . . . Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently." (D&C 98:8-10.)

There is an urgent need for the development of a more firm and virtuous influence in the public affairs of each community, each state or province, and nations as a whole. A force for positive good is needed in every facet of public life.

Too many heads of families are not involving themselves in the affairs of their communities on the ground that they have not received specific instructions from Church leaders. The Lord, however, has declared:

"It is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant. . . .

"Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them. . . . And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:26-28.)

Joseph Smith, the prophet of this dispensation, declared: "It is our duty to concentrate all our influence to make popular that which is sound and good and unpopular that which is unsound." (*History of the Church*, 5:286.)

We must ask ourselves: Are we doing all we can to actively participate in the preservation of our freedom in building an influence for positive good and resisting the flood of evil which threatens to inundate the whole human family?

A major responsibility of family heads is to help prepare youth for the future. Gospel principles may be in-

stilled through effective family home evenings where youth will be fortified so that they have no need to fear for their future. Such teaching must be done in faith, testimony, and optimism.

Mission of the Church

The Church's mission is to declare the gospel of the kingdom to all the world, to redeem our kindred dead, and to perfect the Saints of the Church—a positive approach. Never in the history of the Church has there been such an expenditure of time, planning, and resources to accomplish this mission. In the final analysis, this effort is the *only* solution to the problems of the world.

When Jesus stood before Pilate, the Roman governor asked him whether or not He was a king. It was a political question. The Savior replied: "My kingdom is not of this world." (John 18:36.) His answer is apropos today: The work of His kingdom is preeminently spiritual. The economic, political, and social problems facing this nation, as well as other nations, will be solved only with the help of God.

Righteous will be prepared

The days ahead will be sobering and will test the faith of the Saints. But we may obtain strength from the Lord's assurances found in modern revelation. I quote:

"He will preserve the righteous by his power. . . . Wherefore, the righteous need not fear; . . . they shall be saved, even if it so be . . . by fire." (1 Ne. 22:17.)

"I will fight your battles." (D&C 105:14.) "No weapon that is formed against thee shall prosper; . . . This is the heritage of the servants of the Lord." (3 Ne. 22:17.)

"Great tribulations shall be among the children of men, *but my people will I preserve.*" (Moses 7:61; italics added.)

The kingdom of God will not fail; it shall not be destroyed; it will not be left to other people; it will stand forever

until "the kingdoms of this world [will] become the kingdoms of our Lord, and of his Christ." (Rev. 11:15.)

Hear the prophecy of the Prophet Joseph Smith:

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (HC, 4:540.)

Christian denominations the world over have prayed for centuries for the kingdom of God to come. We earnestly and publicly declare: that day is now here!

To Latter-day Saints the world over, we say: Let not your hearts be troubled. Keep the commandments of God. Follow the counsel of his living prophet, taking care not to exceed the counsel with your own private views. Teach your children to walk uprightly before the Lord. Pray in your homes morning and evening. Pray for civil magistrates and leaders even when you do not agree with them. Pray for the leaders of the Church. Pray, as you have been counseled, that the doors of nations of the world will be opened to the preaching of the gospel. Obey the laws of your country; rebel not against civil authority. Do your duty as citizens. "Do not yield to the bad, but always oppose it with good." (Virgil.)

Seek first the Kingdom of God

To all who have allegiance to the kingdom of God, we say: "Seek ye . . . first the kingdom of God." (Matt. 6:33.) "Arise and shine forth, that thy light may be a standard for the nations; And that the gathering together upon the land of Zion, and upon her stakes, may be for a defense, and for a refuge from the storm, and from wrath when it shall

be poured out without mixture upon the whole earth." (D&C 115:5-6.)

Yes, "Call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come." (D&C 65:5-6.)

I bear humble witness that The Church of Jesus Christ of Latter-day Saints is the restored kingdom of God on earth today. Its message and blessings are for all of our Father's children. It is the truth, to which I bear grateful testimony in the sacred name of Jesus Christ. Amen.

President Marion G. Romney

President Ezra Taft Benson of the Quorum of the Twelve has been our concluding speaker.

We remind the brethren of the General Priesthood Meeting which will convene here in the Tabernacle this evening at 7 P.M.

The Sunday Morning Session will be broadcast by many radio and television stations in the Western United States and Canada, and by way of

oceanic cable to members assembled in 104 chapels in England, France, Germany, Switzerland, Holland, Belgium, and Austria.

KSL Radio and KIRO Radio at Seattle will rebroadcast sessions over extensive distances, beginning at midnight following each conference day's proceedings.

The nationwide CBS Radio Tabernacle Choir Broadcast tomorrow morning will be from 9:30 to 10:00 A.M. Those desiring to attend this broadcast must be in their seats no later than 9:15 A.M.

The singing for this session has been furnished by the Primary children's choir from the Bonneville, Granite, Millcreek, and Sugarhouse regions. We are thankful for the presence of you Primary children and appreciate the sweet spirit your music has given to this meeting.

The Choir will now sing in closing, "My Heavenly Father Loves Me," and "I Want to Live the Gospel."

Following the singing, the benediction will be offered by Elder M. Russell Ballard, Jr., of the First Quorum of the Seventy.

The Choir sang the numbers, "My Heavenly Father Loves Me," and "I Want to Live the Gospel."

The benediction was given by Elder M. Russell Ballard, Jr.

GENERAL PRIESTHOOD MEETING

THIRD SESSION

The General Priesthood Meeting convened in the Tabernacle at 7:00 P.M. on Saturday, April 1, 1978. President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted.

The music for this session was furnished by a Prospective Elders' Choir from regions in the Salt Lake Valley, directed by Brother Paul A. Hanks with Brother Roy Darley at the organ.

President Tanner opened this session with the following remarks:

President N. Eldon Tanner

President Kimball, who presides at all sessions of this Conference, has asked me to conduct this session.

Brethren, we are assembled in the General Priesthood Session of the 148th Annual Conference of the Church of Jesus Christ of Latter-day Saints.

These services are being relayed by closed-circuit transmission and will reach members of the priesthood gathered in the Assembly Hall and the Salt Palace and in approximately 1261 other separate locations in the United States, Canada, New Zealand, Puerto Rico, Australia, the Philippines, Korea and Japan.

We extend our greetings and blessings to all the priesthood members assembled here in the Tabernacle or elsewhere. We commend all members of the priesthood who have made arrangements to participate in this important meeting.

We note that Elders Franklin D. Richards and Richard G. Scott are seated on the stand in the Assembly Hall; Elders Paul H. Dunn and Jacob de Jager are seated on the stand in the Salt Palace; and Elders Robert D. Hales and Dean L. Larsen preside at the BYU Marriott Center.

For the benefit of the brethren in outlying areas who may not have heard the changes made in the First Session of Conference this morning, we announce that Elders Ronald E. Poelman, Derek A. Cuthbert, Robert L. Backman, and Rex C. Reeve, Sr. were called as members of the First Quorum of the Seventy.

The singing during this session will be furnished by a Prospective Elders' Choir from the Bonneville, Butler, Cottonwood, Ensign, Granger, Granger North, Granite, Jordan, Jordan South,

Kearns, Midvale, Millcreek, Murray, Pioneer, Rose Park, Sugarhouse, Taylorsville, Taylorsville West, and Wilford Regions under the direction of Brother Paul A. Hanks with Brother Roy Darley at the organ.

We shall begin this service by the Choir singing, "Come, Let Us Anew."

Following the singing, Elder Hartman Rector, Jr. of the First Quorum of the Seventy who is President of the California San Diego Mission, will offer the invocation.

The Choir sang the hymn, "Come, Let Us Anew."

Elder Hartman Rector, Jr. offered the invocation.

President Tanner

The Choir will now favor us with, "The Lord Is My Shepherd," after which we shall be pleased to hear from Elder Howard W. Hunter of the Quorum of the Twelve Apostles.

"The Lord is My Shepherd" was rendered by the Choir.

President Tanner

Elder Howard W. Hunter of the Quorum of the Twelve will be our first speaker this evening.

He will be followed by Elder Robert L. Simpsons of the First Quorum of the Seventy, who is Supervisor of the Australia-New Zealand Area.

Elder Howard W. Hunter

Of the Council of the Twelve

There are thousands of young men in many places in the world who have joined with us tonight in this priesthood meeting being conducted in the Mormon Tabernacle in Salt Lake City. It is to these young men that I would like to speak, but your fathers and grandfathers may listen also if they like.

"Bind on thy sandals"

Some years ago I read an article in the Era of Youth section of our IMPROVEMENT ERA magazine entitled "Bind on Thy Sandals." It told of the less-than-spectacular career of a quarterback on the football team of a small, rural high school. This young man managed to make the team, but it was clear he was not going to be all-state or all-American. Indeed, it didn't look like he was going to be all-anything, except perhaps all battered and bruised. He was the fourth of the four quarterbacks.

By season's end he had never been called into a game and had given up hope. During the final game of the year he pulled off his shoes, wrapped himself in a blanket, and settled down on the bench to watch his buddies play.

Midway through the game he heard the coach shout his name. He was startled and wondered if he had been mistaken. Then it came again, right from the coach's lips, "Hey, you! Get in there and move the ball!"

What should he do? His first impulse was to lapse into a coma. His second was to pretend he didn't hear. His third was to say, "Wait, coach. Wait while I put on my shoes." He did the only manly thing. Strapping on his helmet as he ran, he made straight for the huddle; his white-stockinged feet were conspicuous to the players on both teams, as well as to the spectators and the coach, who also must have been ready to lapse into a coma.

He called the play, but the shock of

his first game was obviously a little disconcerting. By the time he took the snap from center he had forgotten the play he had called. His teammates moved to the right, but he gamely went left. There, alone against the world, he met the opposition head-on and was swallowed up in the snarl of the onrushing linemen.

He said later, "No one expected me to make a touchdown. Even running the wrong way was understandable. But there was no excuse for a quarterback without shoes." (See *Improvement Era*, Sept. 1969, p. 44.)

Be prepared

I want to invite the young men in this audience tonight to keep their gospel shoes on, to believe in the opportunities that lie ahead. I am reminded of what Abraham Lincoln said when he sat on the sidelines for a long time, losing election after election and struggling to make a professional contribution. He said simply, "I will prepare, and perhaps my chance will come." He lived long enough to learn what everyone learns—that chance always favors the prepared life.

As surely as I know anything, I know you young men are needed and will be called on to help the kingdom in the years ahead. Indeed, we call upon you now. We need your company and your friendship and your service and your standards. Some of your assignments may seem small to you, but they are very important and they prepare you for greater service to come.

Oliver Cowdery was one who, for just a moment, slipped his shoes off while the game was still going, and it led to one of the great disappointments in Church history. He had been serving as scribe for the Prophet Joseph Smith as the Book of Mormon was being translated, and the Lord told him that

he, too, would be granted the gift of translation. (See D&C 6:25.)

Oliver was not as ready as he might have been—or as he once had been. His belief in himself and in this great latter-day work had faltered just a bit, and he cried out, “Wait while I get ready.” But he learned that eternal work can seldom wait for long. The Lord eventually replied to him, “Because . . . you did not continue as you commenced, . . . I have taken away this privilege. . . . You feared, and the time is past, and it is not expedient now.” (D&C 9:5, 11.) The opportunity of a lifetime had not been seized, and it was gone forever.

President Kimball

If President Kimball will pardon a personal reference, I would like to refer to his readiness and preparation. At President Harold B. Lee’s funeral he said with love and emotion: “President Lee has gone. I never thought it could happen. I sincerely wanted it never to happen. I doubt if anyone in the Church has prayed harder and more consistently for a long life and the general welfare for President Lee than my Camilla and myself. I have not been ambitious. I am four years older than Brother Lee (to the exact day, March 28). I have expected that I would go long before he would go. My heart cries out to him and for him. How we loved him!” (ENSIGN, Feb. 1974, p. 86.)

Certainly President Kimball was not ambitious to be president of the Church, but when the call came, unexpected as it may have been, he was ready. In all the years we have been privileged to know him, President Kimball has always been ready. He has never slipped off his shoes while the game was still on—not ever. He has never had to say, “Wait while I prepare. Wait while I get ready.” Though he may never have dreamed it would someday be his, all of his life he has been getting ready for the assignment he now has.

Let me cite just one example of that preparation which started many

years ago, when President Kimball was the age of many of you sitting within the sound of my voice tonight. When he was fourteen years old, a Church leader visited a conference of the stake over which his father presided and told the congregation that they should read the scriptures.

President Kimball, in recalling that experience, said: “I recognized that I had never read the Bible, [so] that very night at the conclusion of that very sermon I walked to my home a block away and climbed up in my little attic room in the top of the house and lighted a little coal-oil lamp that was on the little table, and I read the first chapters of Genesis. A year later I closed the Bible, having read every chapter in that big and glorious book. . . . It was formidable, but I knew if others did it that I could do it.

“I found,” said President Kimball, “that there were certain parts that were hard for a 14-year-old boy to understand. There were some pages that were not especially interesting to me, but when I had read the 66 books and the 1,189 chapters and 1,519 pages, I had a glowing satisfaction that I had made a goal and that I had achieved it.

“Now I am not telling you this story to boast,” President Kimball concludes, “I am merely using this as an example to say that if I could do it by coal-oil light, you can do it by electric light. I have always been glad I read the Bible from cover to cover.” (ENSIGN, May 1974, p. 88.) In this and a thousand other ways, young Spencer Woolley Kimball silently and efficiently prepared, never dreaming of what lay ahead.

Be ready

May I say once more to the youth of the Church—prepare, believe, be ready, have faith. Do not say or do or be that which would limit your service or render you ineffective in the kingdom of God. Be ready when your call comes, for surely it will come. Keep

your gospel shoes on, or as Paul wrote to the Ephesians, "Stand therefore, having . . . your feet shod with the preparation of the gospel of peace." (Eph. 6:14-15.) The Lord would say to you tonight what the angel said long ago to Simon Peter: "Arise. . . Bind on thy sandals. . . Follow me." (Acts 12:7-8.)

What a glorious thing it is to have the privilege of bearing the priesthood. God does live and Jesus Christ is his Son—our Lord and Savior. I bear witness that there is a prophet of God on the earth, and tonight we have the privilege of sitting at his feet in this great gathering. In the name of Jesus Christ. Amen.

Elder Robert L. Simpson

Of the First Quorum of the Seventy

My beloved brethren of the priesthood, my heart always fills to overflowing as we meet each six months in this great general priesthood meeting of the Church. Believe me when I say that no force on earth can possibly match the potential power of so many men meeting together with the priesthood of God as their common cause.

Thanks to the modern-day miracle of such things as transistors, coaxial cables, and earth-orbiting satellites, other thousands are able to join with us in faraway places. Way over in Perth, Australia, halfway around the world from Salt Lake City, I can visualize Bruce Opie, the mission president, sitting in the midst of his missionaries as they attend this priesthood meeting on the shores of the Indian Ocean. It is already tomorrow morning where they are.

Then there is young Carlos down in Argentina, where it's midnight; but who cares about a few hours of lost sleep compared to the privilege of being instructed by a living prophet? You see, Carlos is preparing to invest two years of his life as a missionary for the Lord.

President N. Eldon Tanner

Elder Howard W. Hunter of the Quorum of the Twelve has just addressed us.

We shall now hear from Elder Robert L. Simpson, a member of the First Quorum of the Seventy who is Supervisor of the Australia-New Zealand Area.

He will be followed by Elder Henry D. Taylor, a member of the First Quorum of the Seventy.

Speaking of investments: While walking down Main Street the other day, I was impressed with the number of signs encouraging people to invest their money. Each bank offered a return on that investment of 6 to 8 percent, depending upon the conditions of investment.

A mission is an investment

Just about four months ago a missionary was released from one of our Australia-New Zealand missions and in the following report talks about the Lord's interest payments or dividends received following an investment of two years in His service. The missionary writes:

"First and foremost, I learned the importance and power of prayer—I learned to communicate with the Lord, and how to recognize His answers—even when He says no. I learned about having implicit faith and trust in the Lord, something I never had before. I learned to heed the promptings of the Holy Ghost. I also developed the gift of discernment. I had this to a degree be-

fore, but in the mission field I learned how to use it properly. Most important of all, I learned about myself, what I could really do.

"I found an ability to communicate with other people," he continues, "and that has been a major milestone in my life. Since finishing my mission, I can walk across campus with my head held high, and look others in the eye. I am now at ease with people; I can face situations. I am not afraid to speak my piece—and I can do it appropriately. I find myself much more organized and tidy—Mom can't believe it's me! I can work harder and accomplish more. I have always cared for others, but now I know how to show my concern. I don't fall apart as easily as I used to; so you could say without question, I have changed significantly, thanks to my mission."

Now listen to this part: "As I awaited my hour of release, I received a witness that the Lord was pleased with my effort. It was thrilling when I talked to the mission president, especially when he looked me in the eye and said, 'I am proud of you.' That was reward enough for me. What a great feeling to look back and know that I gave the Lord the best that was in me! It brings a satisfaction and a peace that can come in no other way."

Here's another choice bit: "I was very nervous about my homecoming talk in sacrament meeting. I wanted to say the right things. Since that special Sunday evening, my bishop writes me down here at the 'Y' [Brigham Young University] and tells me that there are three young people in the ward beginning to plan for missions as a direct result of my talk!"

Blessings of a mission

And finally: "Not once have I ever regretted accepting the call to go on a mission. It is the most worthwhile thing I ever did. I am even thankful for the hard times, for they strengthened my

character and helped me to at least begin to be the person my Heavenly Father would have me be. I learned so much more than I could have learned if I had stayed home. The Church is true without a doubt, and I am so thankful just to be a member. I am so thankful for the relationship which I have developed with the Savior, for it is an outgrowth of my mission and nothing else."

Yes, that's a great letter, and we can say without reservation that the Lord is the greatest paymaster in the world—not 6 percent, not 8 percent, but would you believe something like a thousand percent interest? And not only immediate interest, but it goes on forever. What a tremendous dividend.

But to go on a mission for the singular purpose of self-improvement is really doing the right thing for the wrong reason. Anyone who answers a call to go on an errand for the Lord must have as his objective the totally unselfish desire to bless the lives of other people.

As it was with the Savior, so must it be with us who take upon ourselves priesthood authority and the attendant obligation to represent Him. It is not always at our own convenience but, more importantly, as His Spirit whispers and when the direction comes. To be called on a mission is not the easy downhill path, but almost always there is some struggle involved; there will be a high degree of sacrifice required and, without exception, plenty of hard work and all of the faith that we can muster to accomplish it.

Brethren of the priesthood, whether you be the most recently ordained deacon or a high priest with years of rich experience, your duty is to prepare yourselves for a mission call. If you have never been on a mission, the Lord wants you to prepare for one. If you have been on a mission, the Lord wants you to prepare for another one. There are four billion people out there who need what we have—and they need it urgently!

Example of Elder Anguiano

Let me conclude by sharing with you a recent episode in the life of Elder Anguiano, a young Mexican-American who prepared for a Spanish-speaking mission, only to be called by the prophet to serve in Christchurch, New Zealand, of all places! Imagine a young man with Spanish as his prime language being sent to a country where the Spanish language is spoken very rarely, if ever!

As President Philip Sonntag waited at the airport for his one lone missionary to arrive, his mind was seeking for divine help in the proper placement of a young man with Spanish language ability in a mission where only English was understood. As the passengers started deplaning, President Sonntag spotted his new elder immediately. Maybe it was his gleaming, new white shirt that seemed particularly white compared to the other holidaying passengers. His sparkling attitude set him apart as being very special. He was one of the Lord's anointed. His steps quickened as he neared the terminal building. He was obviously eager to start his mission. As he approached his mission president, it was with outstretched arms for a warm Mexican *abrazo*. This was his background, this was his custom even in faraway New Zealand. And then he spoke his first words: "President, I have come here to baptize."

Now, mission presidents don't usually release one of their assistants to be a trainer for a new missionary, but when the Spirit prompted President Sonntag for the third time, he was convinced, and Elder Keung, an outstanding young man of Chinese and Maori parentage, was made available to form this "League of Nations" companionship.

Would you believe that not more than three weeks later President Sonntag was informed that the two had contacted what was perhaps the only family on the south island of New Zealand who could speak nothing but

Spanish? This Chilean family, newly arrived in New Zealand, needed the Church. They needed Elder Anguiano, and the Lord answered that need through a living prophet. Not only that, but word has now come that more than one hundred other families from Chile are currently in the process of immigrating to New Zealand, and Elder Anguiano is anxiously waiting with his newly baptized family to start the friendship and teaching process.

Strive to do God's will

The Lord is in charge of this work! You and I are involved in a divine process that involves the salvation of Heavenly Father's children wherever they may be. We must prepare now so the prophet will not be restricted in what he has been given to do.

Our greatest challenge as missionaries will be to lift people up, to literally remove them from the ways of the world—a world that is being rocked with immorality, weakened by unclean thoughts, eroded by selfishness, and riddled with human pride. May virtue garnish our thoughts unceasingly; then our confidence will be strong in His service. (See D&C 121:45.) We first must take ourselves out of the world as much as we can; then, standing on higher ground, we can reach out; we can lift up; we can then teach the truth. It shouldn't matter when the call comes. It shouldn't matter where we are asked to go. It may be within the ward, it could be halfway around the world; but as the Savior said during His most trying hour, "Father, . . . not my will, but thine, be done." (Luke 22:42.) I wonder if each of us could say that right here tonight: "Not my will, but thine."

May it be so, I pray, for in this great priesthood assemblage tonight are those foreordained to be the hope of the world; and I so declare it as my personal testimony, and I do it in the name of Jesus Christ. Amen.

President N. Eldon Tanner

We have just heard from Elder Robert L. Simpson, of the First Quorum of the Seventy, who is Supervisor of the Australia-New Zealand Area.

We shall now be pleased to hear from Elder Henry D. Taylor of the First Quorum of the Seventy. He will be followed by President Marion G. Romney, Second Counselor in the First Presidency.

Elder Henry D. Taylor

Of the First Quorum of the Seventy

I want to say to the brethren in the choir, thanks very much for thrilling us with the wonderful musical numbers you rendered tonight.

Revelation

At one time the First Presidency made this significant statement: "This Church owes its origin, its existence, and its hope for the future to the principle of continuous revelation."

Revelation in its broadest sense is defined as "communication from God to man." Revelation comes from the Lord in many different ways.

The first prophet of this dispensation, Joseph Smith, received revelation in almost every way that the Lord communicates his mind and will to man. The first revelation that he received was an actual visitation of our Heavenly Father and His resurrected Son, the Lord and Savior Jesus Christ.

Methods of revelation

This first revelation, often referred to as "the First Vision," had a far-reaching effect. First, it was a flat contradiction of the assumption that revelation had ceased and that God no longer communicated with man. Second, it reaffirmed the truth that man indeed was created in the image and after the likeness of God. Third, it left no doubt and verified that the Father and the Son are two separate and distinct

persons, being one only in unity of purpose and of will.

The Prophet received communications from heavenly beings. Such is the case of Moroni, who revealed to him the existence of the gold plates which were translated into the Book of Mormon. Later came John the Baptist, who restored the Aaronic Priesthood; and Peter, James, and John, who restored the Melchizedek Priesthood; also the beings mentioned in what is usually called the Kirtland Temple vision. (See D&C 13, 27, 110.)

As we read the Doctrine and Covenants, we become aware that many of the revelations recorded there were received by the Prophet through the use of the Urim and Thummim. This was the instrument employed by the Prophet in translating the Book of Mormon.

The Prophet received divine intelligence by open visions. Such is section 76. He also received revelation through the inspiration of God operating upon his mind. Indeed, the larger number of the revelations in the Doctrine and Covenants were received in this manner.

As we study the scriptures, we learn of the other different ways in which the Lord communicates with His children here upon the earth. Stephen, who was stoned to death, became filled with the Holy Ghost. He looked up steadfastly into heaven and beheld "Jesus standing on the right hand of God." (Acts 7:55.)

Saul, who was present at the stoning, was active in persecuting Stephen and other followers of Jesus. Later, while on the road to Damascus, he beheld "a light from heaven.

"... he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9:3-5.)

Saul was converted, and changed his ways, and became known as Paul. Later, he was chosen as an apostle and was a faithful follower and disciple of the Savior.

Oftentimes messages are conveyed by dreams. Pharaoh, the king of Egypt, had several dreams. He called in his wise men and others to interpret those dreams, but they were unable to do so.

Pharaoh had dreamed that he was near a river and that seven head of cattle came up out of the river and fed in the meadow. They were fat, beautiful animals and well fed. Then seven more head came up. They were lean, scrawny, and undernourished; and, falling upon the fat cattle, they devoured them. (See Gen. 41:1-4.)

Pharaoh learned that there was a young man who had been unjustly cast into prison. He had been able to interpret the dreams of Pharaoh's butler and baker. This young man's name was Joseph. He was one of the twelve sons of Israel. Joseph had been sold by his brothers to the Ishmaelites, who were on their way to Egypt. Joseph was taken from prison; and when Pharaoh related his dreams, Joseph was able to interpret those dreams. He saw that there would be seven years of plenty. They would be followed by seven years of famine. Joseph suggested that, during the abundant years, a surplus be stored to provide for the time of famine that was to follow. Pharaoh was deeply impressed and, having complete confidence in Joseph, appointed him to be in charge of the storing project. Joseph was granted unlimited powers and au-

thority and was second only to Pharaoh in all of Egypt. (See Gen. 41:9-40, 37:28.)

One of the best examples of the voice of the Lord coming into one's mind is Enos. Enos was taught well by his father, but being young and immature, he was somewhat rebellious and committed some minor errors. Later he became aware of his misdeeds and the truth of his father's teachings. He had a great desire to repent, to put his life in order, and to live righteously. Enos enjoyed hunting very much. One day as he went into the forest to hunt, the teachings of his father were strong in his mind. He had an intense desire to be forgiven of his past misdeeds. Kneeling down, he made earnest supplication to the Lord to forgive him. All day he pled in sincere prayer for forgiveness and continued his prayers into the night. Finally, a voice came unto him saying, "Enos, thy sins are forgiven thee." Also, having concern for his brethren, he prayed for them. While he was thus struggling in the spirit, the voice of the Lord came into his mind, giving him certain assurances. (See Enos 1-17.)

Church leaders receive revelation

While we know that designated leaders of the Church are sustained as prophets, seers, and revelators, and receive revelation in connection with their callings, we might ask, who else can receive revelation? President Brigham Young taught that every individual can receive revelation for himself. (See *Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book, 1941, p. 35.) Parents can receive revelation in connection with rearing their families.

It is my firm belief that the bishop of every ward and the president of every stake have the right to receive revelation as to what is best for their ward and stake members. Also, that every person who accepts a calling from the Lord has the right to receive revelation in connection with that calling if he is

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living righteously so that he is in tune with the Spirit of the Lord.

But there is one thing that we must remember and keep clearly in mind. This doctrine was expressed by President J. Reuben Clark, Jr., many years ago in these words: The Lord has declared that "the Prophet, Seer, and Revelator for the Church . . . alone has the right to receive revelations for the Church, . . . or change in any way the existing doctrines of the Church." No other member has any such right or authority. ("When Are Church Leader's Words Entitled to Claim of Scripture?" *Church News*, 31 July 1954, p. 2.)

The person that we look to today for revelation is President Spencer W. Kimball. I testify that he does receive revelation from the Lord for the guidance of this Church. May we hearken unto his counsel and have the wisdom and good judgment to follow that counsel, for which I pray in the name of the Lord, Jesus Christ. Amen.

President N. Eldon Tanner

President Marion G. Romney, Second Counselor in the First Presidency, will now address us.

President Marion G. Romney

Second Counselor in the First Presidency

Brethren, I have a prayer in my heart that what I have to say can be said under the direction of the Spirit to our edification, and I invite you to join me in that prayer. I have in mind saying a few things about the responsibilities of priesthood bearers. My beloved brethren: I shall first speak to us fathers, concerning our responsibility to teach and train our children. I shall then speak to you Aaronic Priesthood holders.

Fathers to teach children righteousness

I recently spent Saturday night in a hotel. Sunday morning I was awakened by rowdy talking. The language was profane, filthy, and disgusting. I was shocked to learn that the speakers were mere children. Into my mind came the proverb:

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

Then came the words of the revelation: "Little children . . . cannot sin, for power is not given unto Satan to tempt little children . . . that great things may

be required at the hand of their fathers." (D&C 29:46-48.)

I was saddened as I thought about the suffering which these children and their fathers will have to endure because of the neglect of the training "required at the hand of their fathers."

We fathers should never forget the Lord's decree that "inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D&C 68:25, 28.)

Referring to these instructions, the *Doctrine and Covenants Commentary* has this to say:

"Many people in the world consider that they have done their full duty to their children, when they have given them shelter, food, clothing and education . . . But Latter-day Saints have a still more important duty, as parents. They must teach their children. . . . It is

not enough to send them to Primaries, Sunday-schools, and day-schools. The parents themselves have a personal duty to perform as teachers of their children. They must see to it that the little ones are... taught to pray and walk uprightly before the Lord." (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary*, rev. ed., Salt Lake City: Deseret Book Co., 1972, p. 414.)

If we fathers would frequently read verses 40 to 50 of the ninety-third section of the Doctrine and Covenants, we would be greatly helped to keep alert to our divinely imposed responsibilities to teach and train our children.

Aaronic Priesthood responsibilities

And now let me remind you Aaronic Priesthood holders that you yourselves have a responsibility in this matter. The Lord holds you responsible for your own conduct from the time you are eight years of age.

At birth, each of you was enlightened by the Spirit of Christ. This Spirit, sometimes called conscience, gave you a sense of right and wrong even before you were eight years old. When you were baptized and confirmed, you were given the gift of the Holy Ghost to help you.

At twelve most of you received the Aaronic Priesthood. To you, God actually delegated some of his priesthood power and authority. He has so much confidence in you that he has given you authority to perform certain functions in his church—functions which the Savior himself performed. When you perform them, your actions are just as sacred and authoritative as when Jesus or his apostles performed them.

Concerning Aaronic Priesthood responsibilities, the Lord, at the time he organized the Church, said:

"The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament,

"And visit the house of each member, and exhort them to pray vocally

and in secret and attend to all family duties....

"The teacher's duty," he said, "is to watch over the church always, and be with and strengthen them;...

"And see that the church meet together often, and also see that all the members do their duty." (D&C 20:46-47, 53, 55.)

The deacon's duty is to pass the sacrament, gather fast offerings, and "to warn, expound, exhort, and teach, and invite all to come unto Christ." (See D&C 20:59.)

The blessings you will receive, if you properly perform your assigned Aaronic Priesthood duties, will be glorious.

I hope you will have such a desire and a determination to so magnify your present callings that when you receive the Melchizedek Priesthood you will continue on until you are numbered among the "elect of God," which the Lord promises in the great revelation on priesthood as follows:

"Whoso is faithful unto the obtaining these two priesthoods... and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God." (D&C 84:33-34.)

As a general rule, great and noble men have been noble boys who built their foundations for greatness while in their Aaronic Priesthood years.

Virtue of Joseph

As I now refer to some of these great men, I suggest you note their virtues and resolve to emulate them.

Consider, for example, the great moral virtue of chastity demonstrated by Joseph. At seventeen years of age he was taken into Egypt as a slave and sold to "Potiphar, an officer of Pharaoh's." (Gen. 37:36.)

His upright, efficient conduct so impressed Potiphar that he made him

master of all his possessions, including his home and household. Joseph was so attractive that Potiphar's wife repeatedly sought to seduce him. He, however, rejected her advances, saying, "How . . . can I do this great wickedness, and sin against God?" (Gen. 39:9.)

She lied about him, and he was imprisoned.

Because of his integrity, however, the Lord so blessed him that he was released from prison and became Pharaoh's chief administrator. Eventually he became an instrument in preserving the whole house of Israel. Most of us here tonight proudly claim to be numbered among his posterity.

Every priesthood bearer, Aaronic and Melchizedek, should observe Joseph's standards of chastity.

Courage of Daniel

Daniel was an example of courage.

As a youth he was taken into Babylon to be trained by King Nebuchadnezzar. At their peril, he and his three Hebrew companions refused to break their word of wisdom. They refused to eat the rich foods and other foods that were not good for them. (See Dan. 1:5-16.)

Later, Daniel further demonstrated his courage by advising two kings of interpretations the Lord had revealed to him, Daniel, of manifestations which the kings had received, manifestations which portended evil for them. Daniel told the first king that he would lose his mind, and become like a beast of the field, eating grass as an ox. He told the second king that he would be cut down from the pinnacle of power. (See Dan. 2:36-45; 4:24-27; 5:26-29.)

So advising these absolute monarchs evidenced great courage in this young man Daniel.

He evidenced superb courage of another kind when, in defiance of the king's edict, he chose to be thrown into the lions' den rather than neglect to pray to his Father in Heaven. (See Dan. 6:7-23.)

Faith of Nephi

The great virtue of faith was demonstrated by Nephi when as a youth he said:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." (1 Ne. 3:7.)

This was his response to the commandment the Lord gave through his father, Lehi, that he and his brethren return to Jerusalem to obtain the records from Laban.

When his brother Laman failed to persuade Laban to part with the records and he and Lemuel were about to return to their father in the wilderness without them, Nephi said:

"As the Lord liveth, and as we live, we will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." (1 Ne. 3:15.)

He then persuaded them to get the gold and silver and other riches they had left in the land of their inheritance and offer them to Laban in exchange for the records. This they did, to no avail.

Nephi then said to his complaining brothers, as they urged that they return to their father in the wilderness without the records:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands?" (1 Ne. 4:1.)

Nephi then, led by the Spirit of the Lord, went in alone and came out with the records.

Great was the faith of Nephi.

In case some of you Aaronic Priesthood bearers feel that you are too young to assume the responsibility of your calling, consider these quotations from the writings of Mormon:

"About the time that Ammaron hid up the records unto the Lord, he came unto me, (I being about ten years of age, ...) and ... said unto me: ...

"When ye are about twenty and four years old I would that ye should remember the things that ye have observed concerning this people; and ... go to the ... hill which shall be called Shim; and there have I deposited ... the sacred engravings concerning this people. ...

"Take the plates of Nephi ... and ... engrave on [them] all the things that ye have observed concerning this people." (Morm. 1:2-4.)

These instructions Mormon received when he was but ten years old.

Five years later he wrote:

"And I, being fifteen years of age ... , there began to be a war again between the Nephites and the Lamanites. And notwithstanding I being young, was large in stature; therefore the people of Nephi appointed me ... the leader of their armies.

"Therefore it came to pass that in my sixteenth year I did go forth at the head of an army of the Nephites, against the Lamanites." (Morm. 1:15; 2:1-2.)

It would seem that an Aaronic Priesthood bearer inclined to hesitate to perform the duties of his office because of his youth could take courage from the exploits of Mormon.

Joseph Smith

In his youth Joseph Smith, the prophet, exhibited all the noble virtues other boys who became great men have evidenced during their Aaronic Priesthood-age years. He possessed the morality demonstrated by Joseph in Egypt, the courage of Daniel, the faith of Nephi, and the reliability of Mormon.

At fourteen years of age, he had the faith to act upon the promise of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5.)

So acting, he received his first vision.

Courage and reliability he demonstrated in his reaction to the abuse which followed his telling about that vision.

"I soon found," he wrote, "... that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution; and this was common among all the sects—all united to persecute me. ...

"It was nevertheless a fact that I had beheld a vision. I have thought since, that I felt much like Paul, when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light, and heard a voice; but still there were but few who believed him; some said he was dishonest, others said he was mad; and he was ridiculed and reviled. But all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know to his latest breath, that he had both seen a light and heard a voice speaking unto him, and all the world could not make him think or believe otherwise.

"So it was with me. I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; ... and I could not deny it." (Joseph Smith 2:22, 24-25.)

Follow great virtues

These great virtues, you young Aaronic Priesthood brothers, are worth

following if we would be successful as the great men who have preceded us. I bear my testimony to you that if we will do what these boys did, we will be great men. And I bear that testimony to you in the name of Jesus Christ, our Redeemer. Amen.

President N. Eldon Tanner

President Marion G. Romney of the First Presidency has just spoken to us.

We would like the congregations, wherever you are, to rise and join with the Choir in singing, "How Firm A Foundation."

President N. Eldon Tanner

First Counselor in the First Presidency

It is now my privilege and responsibility to address you for just a few minutes. I certainly have enjoyed—and I hope all the young men and priesthood holders, wherever you are, have enjoyed and appreciated—the talks that have been given and this fine music which we have heard.

Important to prepare for callings

As I look out upon those gathered here tonight and think of the thousands listening in, I realize that I am talking to priesthood leaders, priesthood holders, and those who will assume positions of leadership in the future. Those who are leaders now should already have become men of integrity, men with character, men whose ideals and standards are of the highest quality, worthy of emulation by those whom they lead. So tonight I, along with the others who have addressed you, want to direct my remarks to the young men who will come up through the ranks of the Aaronic Priesthood and eventually take over the jobs we older fellows now hold. Yes, no doubt one of you will some day be standing here at this pulpit as one of the General Authorities of the Church. One of you may even become the President, and certainly as you remain true and faithful and keep the command-

ments, you will all advance in the kingdom of God.

What an awesome thought! How necessary and important it is that we all continually strive to improve ourselves and prepare for the day when a call might come to serve in a new or more responsible position! The whole purpose of our existence in mortality is to build the kingdom of God and to prove ourselves worthy to go back into his presence. You are here tonight because you sense this responsibility and want to be numbered among those whom the Lord will call his own.

What must you do that you are not already doing? As I think about this and the requirements that we must meet in order to be capable and profitable servants, it seems to boil down to a matter of being worthy of a proper recommendation by someone in authority.

The First Presidency and some other General Authorities are currently preparing for a series of area conferences in far-flung locations where we have members of the Church. As we make these preparations it is necessary that we have passports or visas or tourist cards in order to satisfy the requirements of the governments of the countries which we will visit. These credentials must be properly endorsed by the respective authorities involved,

and only after conforming to all the regulations can we receive our papers which will allow us to enter the countries of our choice.

Not long ago Elder David Haight of the Council of the Twelve had been assigned to a stake conference in Mexico. As he reached the border, he found that he did not have with him the necessary papers which would allow him to enter the country. In spite of his plea and the urgency of his mission, the officials had no authority to admit him without proper credentials. Therefore, he could not attend the conference.

Must be properly recommended

So it is with our progress in the priesthood. We must be properly recommended and endorsed by those in authority before we can advance from one office to another, and we cannot receive the certification or proof of our advancement without being worthy, or meeting the requirements. It will be so when we want to enter the kingdom of heaven to join with others who have gone before, and live eternally with God, our Father.

It is true that some steal across the line to other countries without credentials, but if and when discovered they are penalized and deported according to the law. In the Church, some who are guilty of transgression will lie to be advanced in the priesthood, to go on missions, or to enter the temple. But the Lord knows, and they cannot expect to enjoy his blessings.

Throughout my life in government, in industry, and in the Church, I have had many people ask me for letters of recommendation or reference to assist them in obtaining employment or a promotion. I also have had heads of industry or government ask for my recommendation regarding certain individuals whom they may be considering for employment.

It is always with a feeling of pleasure and satisfaction when I can respond that the individual is worthy of

their consideration, that he is honest, dependable, has done well in school, gets along well with people, is a willing worker, does not procrastinate, and is loyal and trustworthy. Under such circumstances I add that I can recommend him without any reservation, and state that he will be an asset to the company.

It is with sadness that I respond when I cannot recommend an individual without reservation because of some undesirable traits of character or some quality which in my judgment would keep him from performing to the satisfaction of his employer. In fact, I usually say that I am not in a position to vouch for him, or I do not respond to the query. It is as important that I be honest in my letter of reference as that the prospective employee be an honest and upright individual.

Qualifications for vocation

When choosing a vocation, one should consider what his personal qualifications are; that is, if he chooses to be a medical doctor, he, in addition to possessing the qualities which should be part of each man's character, such as good morals, honesty, integrity, dependability, etc., should be sensitive to the well-being of people, and go into the profession not only because it can be very lucrative, but also because he is really concerned and interested in improving the health of mankind. A doctor must be someone who will be prepared to give of his time at any hour of the day or night without thought for his own comfort and convenience.

If one wants to be an airline pilot, he should be able to think and react calmly and clearly in the face of unforeseen or unexpected occurrences in the performance of his duties. A lawyer needs the ability to express himself well in both the spoken and written word. A salesman must have enthusiasm and be able to meet people well; he must have the ability to convince people whom he is trying to convert to his product. A secretary or receptionist must be able to

keep confidences and to help create an atmosphere of friendliness and helpfulness in the office where people wait for their appointments.

So you see, for every type of job classification there are some basic and some specialized qualifications necessary to perform the required work with the greatest efficiency. All through our lives we should be preparing ourselves with a combination of the characteristics essential to filling our niche in life.

Be honest with yourself

A few years ago the Church distributed to our young people a series of small cards with a picture on one side and a message on the other. The series was called "Be Honest with Yourself." I quote from one of these with a heading, "Can You Pass This Test?"

"Here is a classroom during an examination hour. The students are unwatched—the teacher has put them on their honor. Except for their own consciences and the disapproval of classmates, they are completely free to peek into those reference books or look over the shoulders of their classmates for easy answers. What will they do? What would you do?"

"Some critics of modern youth claim that cheating in high schools and colleges is increasing. Even worse, they claim that it is common for fellow students—noncheaters—and some teachers to condone this practice. Various excuses for classroom cheating are offered:

"—to stay eligible for athletic teams or other activities;

"—to win the favor of fellow students or teachers;

"—to satisfy parents who believe their sons or daughters are, and should be, 'as smart as anybody';

"—or simply to stay in school.

"None of these reasons is an honest reason: none will hold up in the test of time and conscience. Cheating is dishonest wherever you find it—always was and always will be.

"The first cheater was Satan, 'the father of lies.' He tried to cheat our pre-mortal spirits out of our birthright to free agency and eternal progression. Satan lost. Cheaters never really win.

"When anyone cheats, whether by taking help to pass a school test or through more flagrant forms of dishonesty, he cheats himself first.

"Don't do it! Always, in all ways—*be honest with yourself.*"

Honesty begins at home

This training in honesty begins in the home. Each of us has personal possessions which are ours alone. We can and should share such things as toys and games and our services to one another; but we have money, or jewelry, or clothing that is the personal property of each and should not be taken without the consent of the owner. A child who respects such honesty in the home is not apt to violate the principle outside the home. On the other hand, lack of such training fosters disrespect for the rights and property of others.

I realize that young people today are under a lot of pressure from outside influences and feel that in order to be popular they have to go along with their friends on some things which are against their personal standards. But I implore you to consider the consequences of compromising your principles which may adversely affect your whole life.

As a child matures and starts working for money, whether for his parents or his neighbors, he will deal honestly and give honest labor for the returns he gets. Often the earliest employment for a young man is as a newsboy. Countless numbers of our successful businessmen today got their start in this occupation. They learned to be prompt and dependable. I knew a newsboy who always had his papers delivered on time regardless of the weather, and he handled his collections in a pleasant, courteous, and businesslike manner. He had many satisfied customers and had no difficulty in

getting new subscriptions. This early training helped him to become a most successful businessman.

Examples of success

Another boy I knew—and I have known several like him—did not deliver his papers on time, got mixed up on his collections, and the news office had so many complaints about him that they had to replace him. It is not *what* work we do, but *how* we do it that counts.

When I was president of Trans-Canada Pipelines, we had an office boy who did only what we asked him to do. He would wait until called to run an errand, or stand around waiting for instructions, never offering to be helpful. As the company grew and the job became more than he could handle, we hired another lad, even younger, who was alert and always looking for extra things to do to be helpful. He would finish an errand and then see or ask for something else to do. In just a few months one of the departments wanted him for a position of greater responsibility, and within two years he had three advancements, salary increases, and more responsibilities. The other lad remained an errand boy.

I remember, too, serving as a Scoutmaster, and noticing the differences in the boys. Some were alert and anxious to learn, to keep the Scout Oath and Promise, to be of service, and to learn all they could about taking care of themselves under all conditions. There would be many stories to tell about Scouts who had saved their own lives and the lives of others through the training which they received as they took advantage of their opportunities. There were other Scouts who did as little as they could and were only interested in seeing how much foolishness they could get away with. I always wanted the boys to have a good time as long as they were honest and dependable and determined to keep the Scout Oath and Promise and complete their training.

I remember so well one of the chief Scouts in England, who, when he was in the army during the war, had the responsibility of selecting soldiers for highly confidential missions. He was always happy, he said, when he found a man who had been a good Scout and could put his arm to the square with his three fingers extended and say that he kept the Scout Law and the Scout Promise. He said he did not hesitate to recommend a man under those conditions because he knew that he could depend on him, and knew then that he was trustworthy. He said he was never let down by such a man.

Let me give you an example of how important it is to put first things first if you are to be successful in life. As a boy I was raised on a farm, where I remained until I went away to school. I had observed how a farmer on one side of the road was very successful, while one on the other side was almost a failure as a farmer. What made the difference? They received the same amount of sunshine and rain. They planted the same kind of seeds. But one had beautiful and bounteous crops, while the other had no harvest or a poor one.

I observed that the successful farmer worked at his job. He would do his plowing, discing, harrowing, seeding, and harvesting in the proper season and at the proper time, while his neighbor was procrastinating, or off hunting and fishing while the work was still to be done. We must learn to set our priorities straight. No one can be successful in his line of work unless he works at it in the proper season and plays in the proper season.

Value of work

Work is a great antidote for many things. On the wall of a reception room at a well-known neurological institute hangs a card, intended not for the sick, but for the well:

"If you are poor, work. If you are rich, work. If you are burdened with seemingly unfair responsibilities, work.

"If you are happy, continue to work; idleness gives room for doubts and fears. If sorrow overwhelms you, and loved ones seem not true, work. If disappointments come, work.

"If faith falters and reason fails, just work. When dreams are shattered and hopes seem dead—work. Work as if your life were in peril; it really is.

"No matter what ails you, work. Work faithfully, and work with faith. Work is the greatest material remedy available. Work will cure both mental and physical afflictions."

Now, young men, if you were to ask me for my help in seeking employment, what kind of recommendation could I give for you? Would I be able to say that you were completely honest and dependable and honorable in all your dealings? Or would I have to say that you measured up to some of these things, but that you were lazy, or had not done well in school, or that you would not follow instructions, or that you were a troublemaker, or disloyal, or any other thing that would not make you a desirable employee?

Strive to live worthily

If it is so important to be highly recommended or to have adequate references in order to get employment, how much more important it is that we live worthy of a good or satisfactory recommendation from our Church authorities so that we can progress in the various offices and functions of the priesthood, and eventually gain admission to the kingdom of heaven.

As holders of the priesthood we should know that God is our Father; that his Son Jesus Christ is our Savior; that through his atoning sacrifice we can be resurrected, and by following his teachings gain eternal life; that through revelation The Church of Jesus Christ

of Latter-day Saints was established; that Spencer W. Kimball is a prophet of God and President of the church of Jesus Christ; and that the priesthood which we hold is the power of God delegated to us to act in his name.

President N. Eldon Tanner

Before calling upon our beloved President as the concluding speaker, I should like to announce the sessions of the conference tomorrow will be broadcast to a large audience in many parts of the United States and Canada over the many television and radio stations cooperating to provide extensive coverage of this conference.

Over 118 radio stations will broadcast conference tomorrow morning (Sunday) in major cities of Mexico and Central America, and by satellite transmission in Australia, the Philippines, and countries of South America.

The Nationwide CBS Radio Tabernacle Choir Broadcast will be from 9:30 to 10:00 Sunday morning. Those desiring to attend must be in their seats before 9:15 A.M.

In leaving this great Priesthood meeting tonight, we remind you to obey traffic rules, to use caution, and to be courteous in driving.

The beautiful music for this Priesthood Session has been furnished by a Prospective Elders' Choir from regions in the Salt Lake Valley. We are grateful to you men for the beautiful music and express sincere thanks for the service you have rendered here tonight.

The Choir will close this meeting after President Kimball speaks with, "I Know That My Redeemer Lives," following which Elder John H. Groberg of the First Quorum of the Seventy, who is the Supervisor of the Hawaii-Pacific Isles Area, will offer the benediction.

President Spencer W. Kimball

My beloved brethren, it's a joy to meet with you this conference session. Before beginning, I should like to express my personal appreciation to this great body of men who have sung so melodiously to us this evening.

Conferences

As we announced to the Regional Representatives yesterday, we meet together often in the Church in conferences to worship the Lord, to feast upon the word of Christ, and to be built up in faith and testimony. We hold ward, stake, area, and general conferences, among others.

In recent years some of our most inspirational conferences have been the area conferences held outside the United States. We plan, beginning in 1979, to hold some area conferences in the United States. Through these area conferences more members of the Church will be able to meet and hear the General Authorities. Two members of the Council of the Twelve and others will attend each conference.

To ease the burdens of time, travel, and money upon members of the Church, we have also decided, beginning in 1979, to hold only two stake conferences each year in each stake. One of these will be attended by one or more General Authorities, and the other by the Regional Representative. This will leave more time for stake presidents and other local leaders to do more in perfecting the Saints.

Family is the basic unit of the church

And now, my beloved brethren, may I say something about the great priesthood responsibility of fulfilling our role of patriarch in the home. This role becomes more vital with each passing day, as new challenges to the strength and sanctity of the home arise.

The family is the basic unit of the kingdom of God on earth. The Church

can be no healthier than its families. No government can long endure without strong families.

Never before have there been so many insidious influences threatening the family as today, around the world. Many of these evil influences come right into the home—through television, radio, magazines, newspapers, and other forms of literature.

Be alert as to what enters the home

Brethren, as patriarchs in your homes, be worthy watchmen. Be concerned about the types of programs your family is watching on television or hearing on radio. There is so much today that is unsavory and degrading, so much that gives the impression that the old sins of Sodom and Gomorrah are the "in thing" to do today.

There are magazines today publishing pictures and articles which likewise beckon to the baser instincts of men and women and young people. There are newspapers around the world which, seeking greater circulation, boldly flaunt sex. Some of our newspapers continue to publish illustrated advertisements which are basely provocative, inviting their readers to pornographic motion pictures. It is in such advertisements and motion pictures where seeds are sown for rape, unfaithfulness, and the most repulsive of deviant sexual transgressions.

Brethren, be vigilant on what enters your home through the printed word as well as the electronic media. Guard against radio and TV programs that degrade. See that only good reading material enters your home. Subscribe to magazines which enrich the mind and uplift the soul. There are many good magazines, including our own Church periodicals, the *ENSIGN*, *NEW ERA*, and *FRIEND*.

In some of the large cities of the world such as London, Paris, Tokyo, New York, and Sao Paulo, there are a

number of daily newspapers from which to make a choice. Bring to your home that newspaper which is most compatible with the teachings and standards of the Church.

Here in Salt Lake City, the world headquarters of the Church, we are also concerned. Certainly a powerful force in helping this city and state achieve its high standards has been the *Deseret News*. This newspaper has been a defender of our convictions relative to such moral issues as liquor, pornography, and abortion. It is vital to a safe, clean city and state, which are the heart of our growing, worldwide Church.

As the *Deseret News*, with the *Church News*, strengthens our city and state, our newspaper can also strengthen the homes of you brethren residing in this area of the world headquarters of the Church.

Brethren, by being alert to what enters your home, you can do much in helping your family seek that which is "virtuous, lovely, or of good report or praiseworthy." (Article of Faith 13.)

Devotion of priesthood leaders

I had a note one day from a little boy who said, "I know a man who is such a wonderful man, and his name is The Bishop." We always had a good bishop. We always loved him. There was Bishop Zundel and Bishop Moody and Bishop Tyler and Bishop Wilkins. I loved all my bishops. I hope all my young brethren love their bishops as I did.

It is a real joy to meet with you priesthood members at this important time of the year, a time when we think of our Savior, Jesus Christ, and his accomplishments and his service and his example and his great program.

He gave to Moses this: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Thatcher, Arizona

I take this opportunity to express

our appreciation to the leaders of the organizations and all who serve in this great cause of priesthood activity, for their devotion and strength and power and influence which is worldwide and affects the lives of numerous people. I have been trying to think of the ways in which my life has been influenced by the youth organizations. I cannot remember when I began, but it seems to me like I can remember going to the old Robinson Hall in Thatcher, Arizona, almost as early as I could walk. It was only two blocks from our home, and we could walk to and from it, and we crossed the Union Canal time and again. This big Robinson Hall was a brick building of rectangular shape, and an all-purpose building for the community dances, for the Sunday School and Primary, for all Church services, for the funerals, for celebrations, and for everything that went on in our little rural town.

One night this great building caught fire, and I remember the lighted sky and the columns of smoke and the consternation and excitement for all of us, for a big fire like this attracted the entire town and all came hurrying with their buckets to help put out the fire. We had no fire department, but all men and their sons rushed across the town at the earliest call of "fire."

He who gave the leadership sent all the men and boys to the canal bank and lined them back to back toward the burning building. Standing on the bank of the canal, the first man drew a bucket full of water and handed the full bucket to another man and he to another and back to the crackling flames in the building. The last man doused the bucket of water on the flames. Many buckets of water were thrown on the fire, but the fire was gaining and finally the walls stood out as blackened sentinels, and we returned to our homes saddened and defeated. It was many years before the fire department was organized in our little town.

This was the same canal in which I was later baptized into the Church, and

this is the same canal from which I hauled water to the trees and plant life about our home. I was the smallest of the boys, so I was given this work. We called the transportation a "lizard." Did any of you ever see a "lizard"? We made it with a Y-shaped tree limb. In the center we fastened a barrel and hitched one horse to the "lizard." I drove it to the canal, where I dipped up barrels full of canal water, then drove the horse one block to the home where I dipped out the water for the plants and flowers.

My father made a great effort to surround the new home with every kind of flower and save them in those late summer days when water was so scarce. It was also my job to drive the horses and cows to the canal for their drinking water.

Sometimes the late summer rains would wash out the dams and leave all the valley dry and the canals all dry. Then the older boys, my brothers, answered the call to rush up to the headwaters of the canal with their teams and scrapers and wagons to haul rocks and brush and gravel to fill up the dam again to divert the water from the river to the farms and homes.

Years later we learned to make the sausage dams. The sausage dam was a long wire mesh filled with rocks to fill the water holes of the river and divert the river water back into the canal.

Nearly all the boys and girls were baptized in that famous old Union Canal.

The Allred Hall, a frame structure on Main Street two blocks north of Robinson Hall, was used for many purposes, and I can remember going here to Sunday School and Primary as a little boy and to sacrament meeting, for it was here that I was confirmed as a member of the Church.

We moved again to the old Allred Hall and then to the Academy Building, which was our educational institution and headquarters for the Polysophical Society meetings as well as all community and Church meetings, for Thatcher

was populated almost entirely by members of the Church.

Then in 1902 we broke ground for a new stake and ward building in Thatcher, and I gave two dollars from my nickels and dimes for the building. I remember they dug a great excavation and then there was a long delay before enough more funds could be gathered to construct the building. This was on the way to the post office and the stores where I was often sent to get coal oil for the lamps and for mail and to take the eggs and other things that my abilities made possible. I would always run down into the bottom of this great excavation hole and then up the other side; but when the weeds began to grow big in this enclosed area and I once saw some skunks there, I bypassed the excavation, for I had no interest in skunks as pets or as companions.

When the new stake building—which still stands and is being used for stake and ward purposes—was completed, it had just two large, rectangular areas, one for the meetinghouse on the top floor and one for recreation, the latter being the basement. I remember we had wires strung across the building and cloth curtains between the classes. We could hear something of nearly every class that was going on and even sometimes see, if the lights were just right. I remember some years later when we of the basketball team of the Gila Academy did our practicing here and played our games, and I always took more than my share of the credit for the fact that in this smaller building with some obstructions, we defeated some high school and college teams while we were but a high school team.

I remember some of the teachers. We always went to priesthood meeting on Monday nights, and we deacons would congregate around the potbellied stove and there receive our instructions. I remember some excellent teachers in Orville Allen and LeRoi C. Snow and others in that place, and also formed some excellent friendships among other young men of my age. LeRoi C. Snow

of Salt Lake City was there in the bank, and he intrigued us as we became deacons with his many stories of the Red Sea, and the crossing of the Red Sea by the children of Israel, and Jerusalem where he had been.

Sunday School

I remember going to Sunday School, and I believe that I received a great deal of inspiration for the foundation of my life in this place. We had opening exercises in the chapel above and then went downstairs to our classwork.

I remember some of the teachers who came so devotedly and consistently to give us "the word," and they taught me many things which are basic to my acquaintance with the Church programs and the doctrines.

My mother had a good voice and played the organ, and she and my oldest sister, Clare, sang duets. I inherited a little of the love for music from her, so I was always interested in the singing of the songs, and I generally raised my voice and sang lustily. I remember the song, "We Meet Again in Sabbath School." (*Hymns*, no. 193.) And we did meet again and again and again, all my life. And I remember when my mother died up in Salt Lake City when I was eleven, there had been a goal set for us to attend Sunday School every Sunday of the year. She died in October. I had never missed a Sunday School since the first of January, I had been present every week, and I had a difficult time to square myself with myself to miss the Sunday that her body lay in state in our home.

I really didn't understand then how hard these teachers labored to teach us, and how grateful I am for the great army of teachers in all the organizations of the Church who are so devoted and untiring to teach the children of Zion.

Church hymns

And then, if sometimes we had for-

gotten the verses, we could all join lustily in singing the chorus of the songs:

*Join in the jubilee; mingle in song;
Join in the joy of the Sabbath School
throng.*

(*Hymns*, no. 177.)

The song "Love at Home" (*Hymns*, no. 169) we sang in our home evenings, which the Kimball family always held in the early days of this century.

I remember the song "In Our Lovely Deseret," which Sister Eliza R. Snow wrote. She composed many of our songs. I can remember how lustily we sang:

*Hark! Hark! Hark! 'tis children's
music,
Children's voices, O, how sweet,
When in innocence and love,
Like the angels up above,
They with happy hearts and cheerful
faces meet.*

(*Sing With Me*, no. B-24.)

I am not sure how much innocence and love we had, but I remember we sang it, even straining our little voices to reach the high E which was pretty high for children's voices. I remember we sang:

*That the children may live long,
And be beautiful and strong.*

I wanted to live a long time and I wanted to be beautiful and strong—but never reached it.

Tea and coffee and tobacco they despise.

And I learned to despise them. There were people in our rural community who were members of the Church who sometimes used tea and coffee and sometimes tobacco. The song goes on:

*Drink no liquor, and they eat
But a very little meat*

[I still don't eat very much meat.]

*They are seeking to be great and good
and wise.*

And then we'd "Hark! Hark!
Hark" again, "... When in innocence
and love Like the angels up above."
And then the third verse went:

*They should be instructed young,
How to watch and guard the tongue,
And their tempers train, and evil passions
bind;*

*They should always be polite,
And treat ev'rybody right
And in ev'ry place be affable and kind.*

And then we'd "Hark! Hark!
Hark" again.

*They must not forget to pray,
Night and morning ev'ry day,
For the Lord to keep them safe from ev'ry
ill,
And assist them to do right,
That with all their mind and might
They may love him and may learn to do
his will.*

And then we'd sing, "Hark! Hark!
Hark" again. I was never quite sure
whether the angels were limited in their
voice culture as we were, but we were
glad to take the credit.

One of the songs that has disappeared was number 163, "Don't Kill the Little Birds," and I remember many times singing with a loud voice:

*Don't kill the little birds,
That sing on bush and tree,
All thro' the summer days,
Their sweetest melody.
Don't shoot the little birds!
The earth is God's estate,
And he provideth food
For small as well as great.
(Deseret Songs, 1909, no. 163.)*

I had a sling and I had a flipper. I made them myself, and they worked very well. It was my duty to walk the cows to the pasture a mile away from home. There were large cottonwood

trees lining the road, and I remember that it was quite a temptation to shoot the little birds "that sing on bush and tree," because I was a pretty good shot and I could hit a post at fifty yards' distance or I could hit the trunk of a tree. But I think perhaps because I sang nearly every Sunday, "Don't Kill the Little Birds," I was restrained. The second verse goes:

*Don't kill the little birds,
Their plumage wings the air,
Their trill at early morn
Makes music ev'ry-where.
What tho' the cherries fall
Half eaten from the stem?
And berries disappear,
In garden, field, and glen?*

This made a real impression on me, so I could see no great fun in having a beautiful little bird fall at my feet.

And then there was the song that Evan Stephens wrote, "The Mormon Boy," and how proud I was when we were to sing in the congregation:

*A 'Mormon' Boy, a 'Mormon' Boy
I am a 'Mormon' Boy.
I might be envied by a king,
For I am a 'Mormon' Boy.*

I liked this song; I have always gloried in those words: "I might be envied by a king, For I am a 'Mormon' Boy."

I liked the song "What Shall the Harvest Be?" because it gave us a chance to sing in parts.

Priesthood power, keys, and ordinances

My beloved brethren, as I close I bear testimony to you that I hold the priesthood. You hold the priesthood. This is the priesthood that Elijah held, and the prophets Peter, James, and John also. They and their associates held the priesthood. But without the sealing power we could do nothing, for there would be no validity to that which we do. That's the thing that counts. That

is why Elijah came. That is why Moses came, for he conferred upon the head of Peter, James, and John in that dispensation these privileges and these powers, these keys, that they might go forth and perform this labor. That is why they came to the Prophet Joseph Smith, and the Lord said, "I will send you Elijah the prophet before . . . the great and dreadful day of the Lord." (Mal. 4:5.)

Why should he send Elijah? Because he held the keys of the authority to administer in all the ordinances of the priesthood, and without the authority that is given, the ordinances could not be administered in righteousness.

Salvation could not come to this world without the mediation of Jesus Christ. How shall God come to the rescue of the generations? He will send

Elijah the prophet. The law revealed to Moses in Horeb never was revealed to the children of Israel as a nation. Elijah shall reveal the covenants to seal the hearts of the fathers to the children and the children to the fathers. The anointing and sealing is to be called, elected, and the election made sure.

"I know that God lives. I know that Jesus Christ lives," said John Taylor, my predecessor, "for I have seen him." I bear this testimony to you brethren in the name of Jesus Christ. Amen.

The Choir sang, "I Know That My Redeemer Lives."

The benediction was pronounced by Elder John H. Groberg.

SECOND DAY MORNING MEETING

FOURTH SESSION

The Fourth Session of the General Conference commenced at 10:00 A.M. on Sunday, April 2, 1978, with President Spencer W. Kimball presiding and conducting.

The Tabernacle Choir provided the music for this session with Brothers Jerold Ottley and Donald Ripplinger conducting and Brother Robert Cundick at the organ.

Prior to the beginning of the session, the Tabernacle Choir sang the hymn, "Praise to the Man," without announcement.

President Kimball then made the following remarks:

President Spencer W. Kimball

We welcome all who are present this morning in the historic Tabernacle

on Temple Square in this Fourth Session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also acknowledge those who are seated in the overflow congregations in the Assembly Hall and Salt Palace and those tuned to this conference by radio and television.

Elders James M. Paramore and F. Enzo Busche preside in the Assembly Hall and Elders Henry D. Taylor and Yoshihiko Kikuchi preside in the Salt Palace.

We acknowledge the presence this morning of government, education, and civic leaders and officers and members of the Church from many lands who have assembled to worship and to counsel together in this conference.

The Tabernacle Choir, under the direction of Jerold Ottley and Donald Ripplinger with Robert Cundick at the organ, is providing the music for this

session. The Choir opened these services by singing, "Praise to the Man" and will now sing, "O Splendor of God's Glory Bright," following which Elder Bernard P. Brockbank of the First Quorum of the Seventy will offer the invocation.

The Tabernacle Choir rendered the number, "O Splendor of God's Glory Bright."

Elder Bernard P. Brockbank offered the invocation.

Following the invocation, the Choir sang without announcement, "Come Sing to the Lord."

President Spencer W. Kimball

The Tabernacle Choir has sung, "Come Sing to the Lord."

It will now be our privilege to hear from President Marion G. Romney, Second Counselor in the First Presidency of the Church.

President Marion G. Romney

Second Counselor in the First Presidency

My beloved brethren and sisters and friends everywhere, I have in mind saying a few words about the two most important mediums of communication known to man. First, prayer—the means by which men address God—and, second, about revelation—the means by which God communicates to men.

Prayer

I suppose that when we speak of prayer most of us think about the prayers we offer as we gather around our tables, kneel beside our beds, or hear in our church meetings.

In addition, however, it may properly be said that prayer includes other means by which men address God.

Nephi doesn't use the word *prayer* in introducing his account of his great vision. He simply says:

"After I had desired to know the things that my father had seen, and believing that the Lord was able to make them known unto me, as I sat pondering in mine heart I was caught away in the Spirit of the Lord, yea, into an exceeding high mountain." (1 Ne. 11:1.)

There is no doubt in my mind but

that Nephi's pondering was in essence a prayer.

The Lord said to Emma Smith, "My soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me." (D&C 25:12.)

Frequently, prayers are requests for specific blessings. They may, however, and should, include expressions of thanksgiving, praise, worship, and adoration. As James Montgomery has so beautifully written:

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

*Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.*

*Prayer is the simplest form of speech
That infant lips can try,
Prayer, the sublimest strains that reach
The Majesty on high.*

*Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.*

*Oh, thou by whom we come to God,
The Life, the Truth, the Way!
The path of prayer thyself hast trod;
Lord, teach us how to pray.*
(Hymns, no. 220.)

The importance of prayer is emphasized by the fact that the most oft-repeated command given by God to men is to pray.

The first commandment God gave Adam and Eve was "that they should worship the Lord their God."

And later "an angel of the Lord appeared unto Adam, saying: . . .

"Thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore." (Moses 5:5-6, 8.)

Importance of prayer

The Lord took occasion to personally instruct the brother of Jared as to the importance of prayer. When he, with the Jaredite colony, reached the great sea, "the Lord came . . . unto [him]. . . . And for the space of *three hours did the Lord talk with [him] and chastened him* because he remembered not to call upon the name of the Lord.

"And the brother of Jared repented of the evil which he had done, and *did call upon the name of the Lord.*

"... And the Lord said unto him: I will forgive thee and thy brethren . . . but thou shalt not sin any more, for ye shall remember that my Spirit will not always strive with man; wherefore, if ye will sin until ye are fully ripe ye shall be cut off from the presence of the Lord." (Eth. 2:13-15; italics added.)

Amulek admonished the backsliding Nephites in these words:

"May God grant unto you, my brethren, that ye may begin to exercise your faith unto repentance, that ye begin to call upon his holy name, that he would have mercy upon you;

"... cry unto him for mercy; for he is mighty to save.

"... humble yourselves, and con-

tinue in prayer unto him."

He thus instructed them what to pray about, and where, and how often they should pray.

"Cry unto him when ye are in your fields, yea, over all your flocks.

"Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening.

"... cry unto him against the power of your enemies.

"... cry unto him against the devil, who is an enemy to all righteousness.

"Cry unto him over the crops of your fields, that ye may prosper in them.

"Cry over the flocks of your fields, that they may increase.

"But this is not all; ye must pour out your souls in your closets, and your secret places, and in your wilderness.

"... And when you do not cry unto the Lord, let your hearts be full, drawn out in prayer unto him continually for your welfare, and also for the welfare of those who are around you." (Al. 34:17-27.)

As Jesus after His resurrection administered among the Nephites, He taught them how to pray by giving them the Lord's Prayer as a pattern. And thereafter, He thus instructed His Nephite disciples:

"Behold, verily, verily, I say unto you, ye must watch and pray always lest ye enter into temptation; for Satan desireth to have you, that he may sift you as wheat.

"Therefore ye must always pray unto the Father in my name."

As to promised rewards, He said:

"And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shall be given unto you.

"Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Ne. 18:18-21.)

"Pray always . . ."

In this last dispensation, almost two

years before the Church was organized, the Lord said to the Prophet Joseph Smith:

"Pray always, that you may come off conqueror; yea, that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." (D&C 10:5.)

Later He said to Martin Harris:

"I command thee that thou shalt pray vocally as well as in thy heart; yea, before the world as well as in secret, in public as well as in private." (D&C 19:28.)

He directed the priests of the Church to "visit the house of each member, and exhort them to pray vocally and in secret." (D&C 20:47. See also D&C 20:51.)

He admonished Joseph Knight, "You must *pray vocally before the world* as well as in secret, and in your family, and among your friends, and in all places." (D&C 23:6; italics added.)

And to Thomas B. Marsh: "Pray always, lest you enter into temptation and lose your reward." (D&C 31:12.)

To others He said, "*Pray always . . . that you may abide the day of his coming, whether in life or in death.*" (D&C 61:39; italics added.)

"What I say unto one I say unto all; pray always lest that wicked one have power in you, and remove you out of your place." (D&C 93:49.)

Parents "shall . . . teach their children to pray, and to walk uprightly before the Lord." (D&C 68:28.)

Speaking of the Church members in Zion, the Lord said, "He that observeth not his prayers before the Lord in the season thereof, let him be had in remembrance before the judge of my people." (D&C 68:33.)

Purpose of prayer

The purpose of prayer, however, is not to appease a vindictive Deity; nor is it to court favors from an indulgent Father. It is to attune oneself with the spirit or light which "proceedeth forth from the presence of God to fill the im-

mensity of space." (D&C 88:12.) In that light is to be found sure answers to all our needs.

Prayer is the key which unlocks the door and lets Christ into our lives.

"Behold," said He, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20.)

Revelation

Just as prayer is the means by which men address the Lord, so revelation is the means by which God communicates to men. In doing so, He uses various means. The spoken word, for example, was the method He used to answer Adam's prayer. Adam and Eve "*heard* the voice of the Lord from the way toward the Garden of Eden, speaking unto them." (Moses 5:4; italics added.)

In addition to the spoken word, the Lord at times appears personally.

"Abraham, talked with the Lord, face to face, as one man talketh with another." (Abr. 3:11.)

"And God spake unto Moses. . .

"And . . . the glory of the Lord was upon Moses, so that Moses stood in the presence of God, and talked with him face to face." (Moses 1:3, 31.)

Joseph Smith the Prophet gives us this testimony of the personal appearance to him of both the Father and the Son:

"I saw," he said, "a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me.

"[In it] I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other—*This is My Beloved Son.*" (Joseph Smith 2:16–17.)

Sometimes the Lord sends personal representatives to communicate with men. He sent Moroni, for example, to visit and instruct the Prophet Joseph

Smith several times. (See Joseph Smith 2:28-59.)

Introducing his account of these visits, the Prophet wrote:

"After I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God. . . .

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air." (Joseph Smith 2:29-30.)

On other occasions the Lord has communicated with men by means of dreams and visions—Daniel's dream, for example, and Nephi's vision.

Enos says, "The voice of the Lord came into my mind again, saying: I will visit thy brethren according to their diligence in keeping my commandments." (Enos 10.)

I can personally testify to this form of revelation because I have experienced it.

For example: I was once concluding a talk I had given at the funeral of a fine Latter-day Saint mother and was almost ready to say amen and sit down. There came into my mind the words, "Turn around and bear your testimony." And this I did. I thought no more about the event for several months until my sister, then living in a neighboring stake, paid us a visit and told us this incident:

She said: "There lives in our ward a woman who for many years has taken no interest in the Church. Our efforts to activate her have been fruitless. Recently she has completely changed. She pays her tithing, attends sacrament meetings regularly, and participates in all Church activities. When asked what caused the reformation, she said: 'I went to Salt Lake City to the funeral of my mother. During the services a man by the name of Romney spoke. After he had given an ordinary talk, I thought he was going to sit down; but instead he turned around to the pulpit and bore a testimony which greatly impressed me.

It awakened in me a desire to live as my mother had always taught me.' "

Revelation available to those who qualify and seek it

Now I know, my brothers and sisters and friends, and bear witness to the fact that revelation from the Lord comes through the spoken word, by personal visitation, by messengers from the Lord, through dreams, and by way of visions, and by the voice of the Lord coming into one's mind.

Most often, however, revelation comes to us by means of the still, small voice.

The importance and reality of this means of revelation is attested to and emphasized by the Lord himself.

Concerning the truthfulness of the Prophet's testimony about the gold plates containing the Book of Mormon record, the Lord said in a revelation through the Prophet Joseph Smith to Oliver Cowdery: "Behold, thou knowest that thou hast inquired of me and I did enlighten thy mind," and added, "Did I not speak peace to your mind concerning the matter?" (D&C 6:15, 23.)

With respect to Oliver's receiving "a knowledge concerning the engravings" on the plates which Joseph was translating (see D&C 8:1), the Lord said, "Behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart." (D&C 8:2.)

In making decisions, revelation from the Lord is available to everyone who will qualify and seek for it. And this is the divine formula:

"You must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings." (D&C 9:8-9.)

To the truthfulness of these divine teachings concerning prayer and revela-

tion, I bear witness to you in the name of Jesus Christ, our Redeemer. Amen.

Following President Romney's address, the Tabernacle Choir sang without announcement "Onward Christian Soldiers."

The Choir will continue now by singing, "O Lord Most Holy," following which Elder L. Tom Perry of the Quorum of the Twelve Apostles will address us.

The Choir sang "O Lord Most Holy."

President Spencer W. Kimball

We have heard from President Marion G. Romney, Second Counselor in the First Presidency of the Church, followed by the Tabernacle Choir singing, "Onward Christian Soldiers."

President Kimball

We shall now be pleased to hear from Elder L. Tom Perry of the Quorum of the Twelve Apostles.

Elder L. Tom Perry

Of the Council of the Twelve

From the book of Psalms we read:
"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.

"And he shall bring forth thy righteousness as the light, and thy judgment, as the noonday." (Ps. 37:3-6.)

The scriptures have always seemed to equate righteous living with a special light, spirit, joy, and happiness in the lives of those who so live.

Trust in the Lord

Many years ago when I was a retail executive, we had a night watchman in one of our stores whose teenage daughter had just joined our church. He would often comment on the change that had occurred in the life of his

daughter. Her baptism had brought a new spirit into their home. I was attempting to use this event as a base to teach him the gospel.

One evening as I was leaving the store, he was by the exit checking out the late customers who had completed their purchases after the store had closed. I stopped for a minute to visit with him. He immediately commenced to tell me about his daughter. He said, "You know, she just radiates since she joined your church."

I proceeded to tell him that having a trust in the Lord and conforming our life to the gospel plan does make a change, even in our countenance. Just at that time I noticed two ladies approaching the door with several other customers. They were neatly dressed, and their faces reflected a special glow. As if my eyes were directed, I immediately noticed a "Duty to God" pin on one of the lady's dresses, which many of our fine young men present to their mothers after achieving this special award. I

turned to my friend and said, "Look at those two ladies coming towards the door. They have a different look. They, too, are members of our church."

He was so caught up in my remark that he rushed over to them and asked, "Are you Mormons?" After confirming this fact, he returned to me shaking his head and saying, "You know, you can tell the difference." I agree with him. There is a difference in those "who trust in the Lord and do good."

Joseph

History has given us evidence of this fact from the very beginning. When I read the scriptures, I try to make them come alive. I try to make an association with the great characters described therein.

Let me illustrate with an example. Beginning with the thirty-seventh chapter of the book of Genesis, we read a remarkable story about a family who had a large number of boys. One of the sons, Joseph, was loved by his father more than his other brothers. To show his love and appreciation for his son, his father made him a coat of many colors. "And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." (Gen. 37:4.)

Joseph didn't help matters much. He dreamed dreams and then would tell them to his brethren, and they hated him even more. Could you imagine how such a dream would go over in your family? He said to his brothers,

"Hear, I pray you, this dream which I have dreamed:

"For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

"And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words." (Gen. 37:6-8.)

To complicate the process, his father allowed Joseph to stay home with him and sent his brethren out into the fields to tend the flocks. Every now and then he would send Joseph out to check up on his brothers. One day when they saw him coming from afar, they felt as if they could stand him no longer and conspired to slay him. They conceived a plan whereby they would kill him and cast him into a pit, then tell their father some evil beast had devoured Joseph.

A brother saw a caravan coming from a distance on its way to Egypt, and said,

"What profit is it if we slay our brother, and conceal his blood?

"Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content." (Gen. 37:26-27.)

And they took their seventeen-year-old brother and sold him as a slave to a caravan going into Egypt, a strange land, where they spoke a strange tongue and had strange customs. But the Lord was with this remarkable young man, and he seemed never to be discouraged. Though a stranger, a slave, his countenance must have radiated a special spirit. When offered for sale, he was purchased by a captain of the king's guard. It was only a short time before Joseph had so distinguished himself to the captain that he made him ruler over his house. In authority he was the first servant; and he was made overseer over all the captain had, and the captain put his complete trust, his properties, his income, into the hands of Joseph.

Joseph was a "goodly person" and achieved a position of prominence through the help of the Lord. But trouble began again. This handsome young man attracted the eyes of the wife of the captain of the guard. One day when he was working alone in the house, she heard him and came in and put her hand on his coat. Joseph, being a righteous young man, knew that this was no place for him, and he jumped out of his garment and fled. The wife

was left holding Joseph's garment in her hand. When her husband came home, she told a terrible story about Joseph, and the captain became so angry he had Joseph cast into prison. Once again in his young life he found himself in great difficulty—this time in prison.

Joseph was not easily discouraged. He set about becoming the best prisoner within the prison, and he gained favor in the sight of the keeper of the prison. Inasmuch that the scriptures record, "And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it." (Gen. 39:22.) You see, Joseph was given the position of the highest prisoner, and all the prisoners were turned over to his charge. Again in a difficult circumstance, Joseph became the best—even as a prisoner.

Cast into prison shortly after Joseph were two of the king's officers, the chief butler and the chief baker. Joseph soon became acquainted with them. Both of them had dreams. Because Joseph was a righteous man, they asked him to interpret their dreams. Joseph was able to do this. To one he said, you will not get out of prison but lose your life here. To the other he said, you will soon have the opportunity of returning to your position of honor with the Pharaoh. Then he asked the one who would have the opportunity of being restored to his former position to please remember him to the Pharaoh because he had progressed as far as he could as a prisoner.

The chief butler was restored to his position of prominence in the king's service but forgot all about Joseph in prison for two full years. One day the king had a dream which none of the wise men could interpret. When the chief butler then remembered Joseph, he went to the king and said there was a man in prison who could interpret the dream. The Pharaoh sent for Joseph. And Joseph, with the inspiration of the Lord, interpreted the king's dream. The king was so impressed with Joseph, he

was released from prison and became a servant to the Pharaoh. Joseph again so distinguished himself as to become chief in all the land, second only to the Pharaoh himself. (See Gen. 40-41.)

Because of the service Joseph rendered, the Pharaoh said unto his servants, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.) The Pharaoh recognized that Joseph was, indeed, directed by the Lord when he said unto Joseph, "forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art." (Gen. 41:39.)

Those who trust in the Lord are happy

When one follows the course marked by the road signs of the gospel of Jesus Christ and places his trust in the Lord, its influence is such that it is manifest not only in action and deed, but by a marked and visible change in his very being. There is a special light and a spirit which radiates from his eternal soul. It can be described in words like *brightness, light, joy, happiness, peace, purity, contentment, spirit, enthusiasm*, etc.

Brigham Young has said, "The person who enjoys the experience of the knowledge of the Kingdom of God on the earth, and at the same time has the love of God within him, is the happiest of any individuals on the earth. . . .

"You never saw a true Saint in the world that had sorrow, neither can you find one. If persons are destitute of the fountain of living water, or the principles of eternal life, then they are sorrowful. If the words of life dwell within us, and we have the hope of eternal life and glory, and let that spark within us kindle to a flame, to the consuming of the least and last remains of selfishness, we never can walk in darkness and are strangers to doubt and fear. . . .

"It does make the devil mad. That is true, it makes him mad that he cannot afflict this people so as to make them have a sad countenance. . . .

"Where is happiness, real happiness? Nowhere but in God. By possessing the spirit of our holy religion, we are happy in the morning, we are happy at noon, we are happy in the evening; for the spirit of love and union is with us, and we rejoice in the spirit because, it is of God, and we rejoice in God, for he is the giver of every good thing. Every Latter-day Saint, who has experienced the love of God in his heart, after having received the remission of his sins, through baptism, and the laying on of hands, realizes that he is filled with joy, and happiness, and consolation. He may be in pain, in error, in poverty, or in prison, if necessity demands, still, he is joyful. This is our experience, and each and every Latter-day Saint can bear witness to it.

"Truly happy is that man or woman, or that people, who enjoys the privileges of the Gospel of the Son of God, and who know how to appreciate his blessings." (*Discourses of Brigham Young*, sel. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, pp. 235-36.)

If this really works, it is the greatest source of happiness to be found on earth. Let me cite one more example as it was written in a recent *ENSIGN* magazine.

Example of righteous living

"In the summer of 1953 I was a sixteen-year-old apprentice actress. . . . Our lead actress was a pretty red-haired girl who had won the lead role in a competition (so I understood) in New York. . . . She and I shared a suite of rooms, and every morning when I woke up I saw [her] sitting on her bed reading. I awoke to that sight, no matter what the hour, for four months.

"The news quickly spread that she was a Mormon, and in an environment where morals simply did not exist, she was as pure as snow. No drinking, no smoking, not even in plays, and no men in her room. She loved everyone, and she was so gentle and friendly even

though she was the "star." And always in the morning she was reading and reading, not her scripts, but some other books and magazines that she had brought with her.

"She never talked to me about her religion, and I never asked her. But I never forgot her.

"Many years later, after I had married and already had two children, my husband and I became dissatisfied with our spiritual lives. We took religion courses and went to all kinds of churches, but we still were not satisfied.

"Then I remembered [her]. She had been, they said, a Mormon. We had no idea what a Mormon was, and I didn't remember even talking about them in school history. So I went to the public library in the little Alabama town of Opelika, and checked out the only thing I could find: 'Mormon, The Book of.' In the back was a list of mission homes and I wrote to the nearest one, which was in Georgia, and asked if they accepted converts. The rest is part of our family history.

"I've never been able to find that young lady to tell her that, because she lived her religion in a way that I could not forget, thirty-seven people on both sides of our families are members of the Church. Countless others in the spirit world also have been given the opportunity." (*ENSIGN*, Dec. 1977, p. 62.)

World needs good examples

How the world needs the example of those who will let the light of the gospel of Jesus Christ radiate from their eternal souls! How we need to show that righteous living yields an eternal joy!

To you who have embraced the gospel of our Lord and Savior, stand as a beacon upon a hill to light the way for those who seek a happier, more fulfilling life. To you who have not discovered this greatest of all gifts, come join with us and let us assist you in building a better life. By conforming our lives to the teachings of our Savior, we can

bring greater joy to a troubled world.

I humbly pray that we will place our "trust in the Lord and do good" so that it may also be said of us, as it was of Joseph of old, as we live as examples of the gospel of Jesus Christ, "Can we find such a one as this is, a man in whom the Spirit of God is?" (Gen. 41:38.)

God lives. Jesus is the Christ. This is his church. This is my humble witness to you today, in the name of Jesus Christ. Amen.

The Choir sang without announcement, "Glorious Everlasting."

President Spencer W. Kimball

We have just listened to Elder L. Tom Perry of the Quorum of the Twelve Apostles, followed by the Choir singing, "Glorious Everlasting."

The Choir and congregation will now join in singing, "Sweet is the Work," following which we shall hear from Elder John H. Vandenberg of the First Quorum of the Seventy.

The hymn, "Sweet is the Work," was sung by the Choir and congregation.

President Kimball

To those of the television and radio audience who have just joined us, we are convened in the historic Tabernacle on Temple Square in Salt Lake City, Utah, in this Fourth Session of the 148th Annual Conference of the Church.

We shall now hear from Elder John H. Vandenberg of the First Quorum of the Seventy. He will be followed by Elder O. Leslie Stone of the First Quorum of the Seventy.

Elder John H. Vandenberg

Of the First Quorum of the Seventy

It has been but seven days since throngs of people attended those special worship services, hearing songs and sermons, commemorating that most important event—the crucifixion and resurrection of our Lord and Savior, Jesus Christ.

"What is truth?"

In reviewing and pondering that miracle, my thoughts have been drawn to the episode after the Jews had bound Jesus and led Him to the judgment hall.

It is recorded in the scripture:

"Then Pilate entered into the judgment hall . . . and called Jesus, and said to him, Art thou the King of the Jews?"

"Jesus answered him, Sayest thou

this thing of thyself, or did others tell it thee of me?"

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?"

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

"Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

"Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." (John 18:33-38.)

Further negotiations, however, between Pilate and the accusers of Jesus brought about the crucifixion.

With the question "What is truth?" Pilate left Jesus standing alone, without granting Him the courtesy of reply. One wonders why. Such action leads one to believe that Pilate feared the truth, perhaps as others might fear it—not being willing to face up to it, not wishing to take upon themselves the discipline and responsibility demanded by truth.

Jesus said, "Every one that is of the truth heareth my voice." Those who are "of the truth" are those who sincerely seek after it. All of mankind should be seekers after truth for it is the supreme essence of their lives.

One author expresses such a thought with these words: "Yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature." (Francis Bacon, "Essay of Truth," *Harvard Classics Vol. 3: Bacon, Milton's Prose, Thos. Browne*, New York: P.F. Collier and Son, Co., 1909, p. 8.)

In harmony with that thought an ancient poet wrote: "It is a pleasure to stand upon the shore and to see ships tossed upon the sea; a pleasure to stand in the window of a castle and to see a battle and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth' (a hill not to be commanded, and where the air is always clear and serene), 'and to see the errors and wanderings and mists and tempests in the vale below'; so always that this prospect be with pity, and not with swelling or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn

upon the poles of truth." (Bacon, quoting Lucretius, in "Essay of Truth," p. 8.)

Truth is knowledge

It is fitting that we remember the words of Jesus: "And for this cause came I into the world, that I should bear witness unto the truth." (John 18:37.)

Truth is knowledge! "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) Truth defined is found in the gospel of Jesus Christ.

During the Savior's ministry on earth, He organized His church, choosing humble but sincere men to be His apostles; He lived with them; He made journeys with them; He taught them; He performed miracles before them; He ordained them, granting authority and power—all preparatory to sending them into the world to declare His gospel.

On a certain occasion as He journeyed with them, "Jesus came into the coasts of Caesarea Philippi, [and] he asked his disciples, saying, Whom do men say that I the Son of man am?"

"And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

"He saith unto them, But whom say ye that I am?"

"And Simon Peter answered and said, Thou art the Christ, the Son of the Living God.

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. 16:13-18.)

Revelation

The rock of revelation is the foundation of His church. The principle of

revelation is indispensable in the living church. This principle is inherent in the affairs of God as He directs His children through His prophets. The Church of Jesus Christ of Latter-day Saints was restored under the power and authority of divine revelation.

Early in the nineteenth century a sincere young man whose name was Joseph Smith, a seeker after truth, found in the Epistle of James (which was written to the "twelve tribes which are scattered abroad" [James 1:1]) these powerful words: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed."

"For let not that man think that he shall receive any thing of the Lord." (James 1:5-7.)

With that heavenly invitation to truth, Joseph Smith ventured into the sphere of prayer and received the knowledge of the Father and the Son, two personalities, and instructions from the voice of the Savior. In response to his inquiry Joseph was told that none of the churches existent were true, that "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)

Further instruction came to him at that time that he would be God's instrument in restoring His true church upon the earth.

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants and prophets." (Amos 3:7.)

Scriptures

Sometime later in 1841, eleven years after the organization of the restored church, Joseph Smith was requested to set forth a brief statement of the belief of its members. This state-

ment is known as the Articles of Faith. The eighth and ninth articles of that statement express our belief with respect to revelation from the divine source. It says:

"We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God."

"We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God."

We know that the Bible is a compilation of the available revealed messages received by the prophets from God for the benefit and guidance of God's children here on earth. The Bible is the foundation of our religious library. It has been brought to us in an honorable manner and is sorely needed in this modern world. It contains much of what we need to know. How would we have known of Jesus had the record been lost? Think of the revealing words of John:

"In the beginning was the Word and the Word was with God, and the Word was God."

"The same was in the beginning with God."

"All things were made by him; and without him was not any thing made that was made."

"In him was life; and the life was the light of men."

"He was in the world, and the world was made by him, and the world knew him not." (John 1:1-4, 10.)

Jesus was the Creator of this world and all things pertaining to it. He was Jehovah who revealed His will to the prophets, thus ushering in all of the gospel dispensations that have occurred.

The Bible, however, does not contain *all* the revelation that has ever been given.

Modern revelation

Through modern revelation the Book of Mormon was brought forth

through the Prophet Joseph Smith. It stands as a new witness of Jesus Christ and discloses that His gospel was known to the ancient inhabitants of the Americas and that He visited the Americas after His ascension. These inhabitants were known to Him as "other sheep of my fold" (see John 10:16; 3 Ne. 15:21) for they carried in their veins the blood of Israel.

Through modern revelation we now know that Adam received the gospel. It has been revealed that "Adam and Eve, his wife, called upon the name of the Lord, and they heard the voice of the Lord . . . speaking unto them, and they saw him not; for they were shut out of his presence.

"And he gave unto them commandments, that they should worship the Lord their God, and should offer the firstlings of their flocks, for an offering unto the Lord. And Adam was obedient unto the commandments of the Lord.

"And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

"And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

"Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.

"And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and all mankind, even as many as will." (Moses 5:4-9.)

We now know more concerning Enoch. The Bible gives but little information about this great prophet. Latter-day revelation tells of his work among his people. Says Enoch, "The Lord which spake with me, the same is the

God of heaven, and he is my God, and your God." (Moses 6:43.) He explained to Enoch the whole plan of salvation, the gospel of Jesus Christ as it had been declared to father Adam.

We now know more of Noah, that the "Lord ordained Noah after his own order, and commanded him that he should go forth and declare his Gospel unto the children of men, even as it was given unto Enoch.

"Noah continued his preaching, . . . saying: Hearken, and give heed unto my words;

"Believe and repent of your sins and be baptized in the name of Jesus Christ, the Son of God, even as our fathers, and ye shall receive the Holy Ghost, that ye may have all things made manifest; and if ye do not this, the floods will come in upon you; nevertheless they hearkened not." (Moses 8:19, 23-24.)

Now we know more of Abraham, as Jehovah spoke to him and said: "My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, . . . and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations." (Abr. 2:8-9.)

He declared to Abraham the vision of the preexistence of mankind: "Now the Lord had shown unto me . . . the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good . . . and he said unto me: Abraham, thou art one of them; thou was chosen before thou wast born." (Abr. 3:22-23.)

Were we to continue to review all of the modern revelations, we would come to realize that this is now the time of which Paul revealed to the Ephesians "that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in

heaven and which are on earth." (Eph. 1:10.)

Gospel includes all truth

The gospel reveals to us the need for Jesus to offer Himself as a sacrifice for the sins of men that all mankind may be redeemed, that man may be saved by believing in Him, by believing in all of His teachings, and by being obedient to them, and by being true hearers of the voice of Jesus. It is a life-long task to hear, to learn, to obey all the vast truths, for the gospel reaches into the eternities.

It has been said of our belief in divine revelation that "this declaration of religious belief in the Divine fountain of Truth, and His revelation thereof to man, embraces all truth in the universe: whether revealed or yet to be revealed; whether made known through the inspiration of the Almighty that "giveth understanding" to the spirit of man in his discoveries and developments in the material things of life; or whether manifest in things visible or in things invisible to mortal eyes. It embraces every scientific truth, every historic truth, every truth in philosophy, or logic, or

demonstrable fact. That is the scope of revealed religion. It is the system of law and order which prevails under heavenly control. It is the Gospel of the Lord Jesus Christ." (James H. Anderson, *God's Covenant Race*, 2nd ed., Salt Lake City: Deseret News Press, 1938, p. 132.)

We invite all to consider the truths spoken from this pulpit, with the suggestion of an ancient poet who said, "Fly no opinion because it is new, but strictly search, reject it if false, embrace it if 'tis true."

May that be done in the attitude of prayer.

I bear witness to the truth, that revelation and prayer are indispensable in attaining eternal life, and this I do in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just listened to Elder John H. Vandenberg of the First Quorum of the Seventy.

Elder O. Leslie Stone of the First Quorum of the Seventy will now address us.

Elder O. Leslie Stone

Of the First Quorum of the Seventy

My remarks today are directed primarily to young married couples and to those who are planning to be married, but perhaps they will apply to all of us who are married or who someday will be married. I would like to talk about the art of making your marriage successful.

Our Heavenly Father loves all of us and wants us to be happy. The scriptures record, "Men are, that they might have joy." (2 Ne. 2:25.) President Kimball has told us that the price of happiness is to keep the commandments.

(See *Faith Precedes the Miracle*, Salt Lake City: Deseret Book Co., 1972, p. 126.) Nowhere else are happiness and success more important than in your marriage.

Temple marriage

The foundation for a happy and successful marriage is a marriage solemnized in the temple. To you who were married for time only, let me urge you to thoroughly investigate the blessings available to you by going to the temple

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and having your family sealed to you for time and all eternity. Participating in these sacred ordinances should be your most important objective for achieving a successful marriage.

When our Heavenly Father permitted us to come to this earth, He gave us our free agency, allowing us to make our own decisions. He also furnished us with guidelines to help us live righteously.

In His wisdom He gives us many problems, for He knows that by meeting them and finding solutions we will gain knowledge and skills, develop character, and learn to overcome evil, all of which will help us while we are here on earth, as well as in the life hereafter.

We should, therefore, look at problems in marriage as opportunities for growth and development. As we meet the challenges successfully, we will enjoy peace, love, and tranquility in our marriage and in our home.

Maintain good relationship

*One of the first things a couple must do is establish and maintain good relations with each other. If you want to be sweethearts, you must work at it. I admonish every one of you to do everything possible to make your companion happy. Be kind and considerate of each other. When problems arise, talk things over calmly and resolve differences promptly. On one occasion Elder Gordon B. Hinckley said that quiet speech in the home is the language of peace. (See *Conference Report*, Apr. 1971, p. 82.) President McKay used to say that we should never yell at each other in the home. And then, facetiously, he would add that maybe on one occasion it would be all right and that would be if the house were on fire. (See *Stepping Stones to an Abundant Life*, Salt Lake City: Deseret Book, 1971, p. 294.)*

Sometimes it is difficult for us to understand why our mates don't see things the same and arrive at the same conclusions as we do. People are different in their thinking and their under-

standing, and opinions often vary. Differences must be reconciled promptly if husbands and wives are to be happy and work as a team together.

To achieve a successful marriage it is important to reach an understanding on what is expected of each of the marriage partners. Ordinarily the husband is the breadwinner, and he should be willing to work hard and to do all in his power to properly take care of the financial needs of his family. Such needs should be discussed and priorities set for the welfare of the entire family.

The wife is the homemaker. It is her responsibility to see that a clean, orderly home is maintained. Some divorces have occurred where the wife becomes indifferent about her personal appearance, or becomes a careless housekeeper, or both. I cannot stress too strongly to the sisters the importance of personal cleanliness, good appearance, and maintaining a clean, orderly home.

In the beginning, if the wife's health permits, she is often temporarily employed outside the home. When this is the case, the husband should help with the housekeeping chores. If a man truly loves his wife, he will not want or allow her to work more than her health and strength permit. He will want to help her in every possible way.

When I was a young man, my wife would ask me to come and help her with the dishes, with making the beds, or with other household chores. Now, at this time in our lives, I ask her to come and help me wash the dishes, make the beds, and perform other household chores. The important thing is to work together and help each other.

By your actions let everyone know you love each other. Demonstrate consideration at all times. Brethren, open the door of the car for your wife or companion. When you enter or leave a building together, open the door and have her go in first. Help her to be seated before you are seated.

Sometimes our ladies don't allow us time to perform such courtesies. My advice to you sisters is to take the extra

time. If you jump out of the car a few times without his help, he will probably expect you to come and open the door for him. Sisters would do well to remember that a husband generally treats his wife the way she expects to be treated.

Money management

Money management is very important. I'd like to give you four guides that I think would be helpful in this respect.

1. *First, always pay your tithing.* Keep yourself eligible for the great blessings the Lord has promised to those who obey this commandment. He made this statement in the scriptures:

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:10.) I testify to you that this is true.

2. *Next, pay yourself something off the top.* Save something out of every dollar you earn. I suggest your goal be no less than ten percent of your income after you have paid the Lord His share.

Brigham Young once said: "If you wish to get rich, save what you get. A fool can earn money; but it takes a wise man to save and dispose of it to his own advantage." (*Discourses of Brigham Young*, ed. John A. Widtsoe, Salt Lake City: Deseret Book Co., 1941, p. 292.)

3. *Next, avoid using credit cards and charge accounts* for installment purchases. We are all being urged to "buy now pay later." This makes it sound easy and even glamorous to surround ourselves with luxuries before they are earned. My advice to all is to *save* now and *buy* later. This will not only save a high interest charge, but it will also keep couples out of financial bondage.

Our late President J. Reuben Clark, Jr., advised us: "Let us avoid debt as we would avoid a plague; where we are now in debt let us get out of debt; if not today, then tomorrow. Let

us straitly and strictly live within our incomes, and save a little." (*Conference Report*, Apr. 1937, p. 26.)

4. *Budget your income and outgo and do not live beyond your means.* To consistently spend more than you earn makes it impossible to keep solvent and difficult to control your "wants."

Establish priorities

Young couples especially should establish priorities. In establishing priorities, remember that the family always comes first and foremost in your life. Next comes Church responsibilities and then your business affairs—the way you earn your living.

Remember the admonition of the Savior when He told his disciples, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)

I testify that this is true and that it points the way to success in all respects.

Time is one of our most valuable possessions. Use it wisely. Remind yourselves often that things that matter most should not be left to the mercy of things that matter the least.

We should all constantly evaluate our progress. To live righteous lives and accomplish the purposes of our creation, we must constantly review the past, determine our present status, and set goals for the future. Without this process there is little chance of reaching one's objectives.

I would admonish everyone within the sound of my voice to associate with good people. Those with whom you associate will contribute to your success or your failure, and their actions and ideals will have a profound influence on life and your actions, either for good or evil. Learn to walk in the company of good people; shun evil by staying out of the devil's territory.

Next, be honest in all matters. Be honest with your spouse, with your family, with yourself, and with your neighbor. Honesty includes freedom from lying, deceiving, cheating, or stealing, as well as meeting our commitments.

Honesty also includes doing a good day's work. If we shirk our jobs, we are stealing time from our employers.

The business world and other employers are seeking those who are honest and dependable. This has always been the case and will continue to be so for all time.

Guard your reputation for honesty and dependability very carefully. It can be one of your most valuable possessions.

Teach and train children

As you become parents, you should feel responsible to teach and train your children. Our scriptures make this very clear. In Doctrine and Covenants 68:25 we read, "Inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents."

Notice it didn't say the Sunday School teacher or the Primary teacher. The sin is on the heads of the *parents*.

Home responsibilities and rearing children must be uppermost in the minds and actions of parents if a successful marriage is to be achieved. This famous statement made by our late President David O. McKay should always be remembered: "No other success can compensate for failure in the home." (*Conference Report*, Apr. 1964, p. 5.)

Let love radiate in your home and in all walks of life, not only to each other, but also to your children, your relatives, your friends, and your associates.

The Lord commanded us to love one another when he said, "Thou shalt love thy neighbour as thyself." (Matt. 22:39.) Quarreling, bickering, and fault-finding should be avoided at all costs. In 3 Nephi 11:29-30 the Lord made this significant statement:

"He that hath the spirit of con-

tention is not of me, but is of the devil, who is the father of contention, and he stirreth up the hearts of men to contend with anger, one with another.

"Behold, this is not my doctrine, to stir up the hearts of men with anger, one against another; but this is my doctrine, that such things should be done away."

And also in Mosiah 4:14, we read that parents are particularly responsible for the behavior of their children:

"And ye will not suffer your children that they go hungry, or naked; neither will ye suffer that they transgress the laws of God, and fight and quarrel one with another, and serve the devil, who is the master of sin, or who is the evil spirit which hath been spoken of by our fathers, he being an enemy to all righteousness."

Stay close to the Church

One of the most important things you will need to remember is to get on your knees for family prayers both night and morning. Take turns thanking your Heavenly Father for the blessings He has given you and ask for those things you need that will be for your good. Our Heavenly Father always answers our prayers. Sometimes His answers are not what we expect or ask for, but I promise you His answers are always for our good. He knows better than we how our prayers should be answered.

Also, find a few minutes each day to study and ponder the scriptures together. In the scriptures we find answers to all of life's problems.

Finally, I would give you a challenge to stay close to the Church. Attend your meetings. Magnify your callings in the priesthood. Wives, support your husbands in their Church assignments; and husbands, support your wives in their Church callings. Go to the temple often and carry the spirit you feel there back into your homes. Be diligent in keeping the covenants you have made or will make in the house of the Lord.

At a fireside talk at Brigham Young University, President Kimball said, "Almost all marriages could be beautiful, harmonious, and happy, and eternal ones, if the two people primarily involved would determine that it should be, that it must be, that it will be." ("Marriage is Honorable," in *Speeches of the Year, 1973*, Provo: Brigham Young University Press, 1974, p. 257.)

May our Heavenly Father bless you abundantly in your efforts to make your marriage successful for both time and all eternity, I humbly pray in the name of Jesus Christ. Amen.

The Tabernacle Choir rendered, "How Excellent Thy Name" without announcement.

President Spencer W. Kimball

We have just listened to Elder O. Leslie Stone of the First Quorum of the Seventy, followed by the Tabernacle Choir singing, "How Excellent Thy Name."

We shall now be pleased to hear from Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles, who will be our concluding speaker.

Elder Gordon B. Hinckley

Of the Council of the Twelve

This conference, my brethren and sisters, is an important anniversary for me. It was an even twenty years ago that I first spoke from this pulpit as a General Authority of the Church. I was filled with fear and feelings of inadequacy that Sunday morning of 1958. Now, twenty years and forty conferences later, I still have some of those same feelings. And so I pray for the direction of the Holy Spirit that anxiety may be replaced by inspiration.

Progress of the Church

Without wishing to look back, but rather to note the progress of the Church, I have checked a few figures given at that 1958 conference. The Church membership reported on that occasion stood at just over a million and a half. Yesterday the comparable figure given was almost four million, or a gain of roughly 166 percent in only two decades. In 1958 there were 273 stakes, with approximately 2,500 wards and branches. The figure given us yesterday

was 885 stakes at the close of the year, and as of last Thursday this had reached 937 either organized or approved for organization. Today there are approximately 7,500 wards and independent branches, three times the number there were twenty years ago.

These few figures are sufficient to illustrate the remarkable phenomenon that I personally have witnessed in the space of twenty short years. No boast is intended in this. Rather, I am grateful, for behind these figures I have seen men, women, and children in many lands whose lives have been enriched, in whose homes there is more of peace and love, and whose understanding of their place in the eternal plan of God has increased through membership in The Church of Jesus Christ of Latter-day Saints.

This remarkable growth has come about because there has been the courage to teach and the faith to listen on the part of tens of thousands who by the power of the Holy Spirit have received testimony of the living Christ, and of

the restoration to earth of his true gospel.

"Be not faithless"

Last Sunday the Christian world celebrated Easter in remembrance of the resurrection, when the risen Lord appeared first to Mary Magdalene, and later that day to the ten apostles, Thomas being absent.

"The other disciples therefore said unto him, we have seen the Lord." But Thomas, like so many then and now, said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." (John 20:25.)

Have you not heard others speak as Thomas spoke? "Give us," they say, "the empirical evidence. Prove before our very eyes, and our ears, and our hands, else we will not believe." This is the language of the time in which we live. Thomas the Doubter has become the example of men in all ages who refuse to accept other than that which they can physically prove and explain—as if they could prove love, or faith, or even such physical phenomena as electricity.

But to continue with the narrative, eight days later the apostles were together again, this time Thomas with them. "Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

Singling out Thomas, he said: "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and *be not faithless, but believing.*"

Thomas, astonished and shaken, answered and said unto him, "My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:26-29; italics added.)

Believe in Jesus Christ

To all within the sound of my voice who may have doubts, I repeat the words given Thomas as he felt the wounded hands of the Lord: "Be not faithless, but believing." Believe in Jesus Christ, the Son of God, the greatest figure of time and eternity. Believe that his matchless life reached back before the world was formed. Believe that he was the Creator of the earth on which we live. Believe that he was Jehovah of the Old Testament, that he was the Messiah of the New Testament, that he died and was resurrected, that he visited these western continents and taught the people here, that he ushered in this final gospel dispensation, and that he lives, the living Son of the living God, our Savior and our Redeemer.

John says of the creation that "all things were made by him; and without him was not any thing made that was made." (John 1:3.)

Can any man who has walked beneath the stars at night, can anyone who has seen the touch of spring upon the land doubt the hand of divinity in creation? So observing the beauties of the earth, one is wont to speak as did the Psalmist: "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." (Ps. 19:1-2.)

All of beauty in the earth bears the fingerprint of the Master Creator, of those hands which, after they took the form of mortality and then immortality, Thomas insisted on touching before he would believe.

Be not faithless, but believe in Jehovah, he whose finger wrote upon the tablets of stone amid the thunders of Sinai—"Thou shalt have no other gods before me." (Exod. 20:3.) The Decalogue, which is the basis of all good law governing human relations, is the product of his divine genius. As you look upon the vast body of legalisms designed to protect men and society, pause and know that it has its roots in

those few brief and timeless declarations given by the all-wise Jehovah to Moses, the leader of Israel.

Believe in him who was the God of Abraham, Isaac, and Jacob, who was the source of inspiration of all the ancient prophets—as they spoke as they were moved upon by the Holy Ghost. They spoke for him when they rebuked kings, when they chastised the nations, and when as seers they looked forward to the coming of a promised Messiah, declaring by the power of revelation, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.” (Isa. 7:14.)

“And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.” (Isa. 11:2.)

“And the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace.” (Isa. 9:6.)

Doubt not, but believe that it was he who was born to earth in a manger when there was no room in the inn. Well did an angel ask a prophet who had forseen these things in vision: “Knowest thou the condensation of God?” (1 Ne. 11:16.) I suppose none of us can fully understand that—how the great Jehovah should come among men, his birth in a manger, among a hated people, in a vassal state. But at his birth there was an angelic chorus that sang of his glory. There were shepherds who worshiped him. There was a new star in the east. There were wise men who traveled far to bring tribute of gold, frankincense, and myrrh. One can surmise they touched those tiny hands in wonder and awe as they presented their gifts to the newborn king.

Herod the Great, who knew of the prophecies, feared those hands and sought to destroy them, and in the horrible slaughter of the innocents brought blood upon his own hands and head.

Believe that John the Baptist spoke

by the power of revelation when he declared of Jesus, “Behold the Lamb of God, which taketh away the sin of the world.” (John 1:29.) And that it was the voice of the Almighty that declared above the waters of Jordan, “This is my beloved Son, in whom I am well pleased.” (Matt. 3:17.)

Believe and know that he was a man of miracles. He who had created the world and governed it as the great Jehovah understood the elements of earth and all the functions of life. Beginning at Cana, where he turned the water into wine, he went on to cause the lame to walk, the blind to see, the dead to return to life—he, the Master Physician, who healed the sick by the authority inherent in him as the Son of God.

He was the comforter of the burdened of his time, and of all the generations who have come after who have truly believed in him. Said he to each of us:

“Come unto me, all ye that labour and are heavy laden, and I will give you rest.

“Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

“For my yoke is easy, and my burden is light.” (Matt. 11:28-30.)

Sustaining faith

I spoke one day to a friend escaped from his native land. With the fall of his nation, he had been arrested and interned. His wife and children had been able to get away, but for three years and more he had been a prisoner without means of communication with those he loved. The food had been wretched, the living conditions oppressive, with no prospects for improvement.

“What sustained you through all those dark days?” I asked.

He responded: “My faith; my faith in the Lord Jesus Christ. I put my burdens on him, and then they seemed so much the lighter.”

On one occasion while the Lord

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was traveling through Samaria, he wearied and thirsted. Pausing at Jacob's well, he rested and requested a drink from the woman who had come to draw water. In the conversation that followed he declared the saving power of his teaching, saying: "Whosoever drinketh of this water shall thirst again:

"But whosoever drinketh of the water that I shall give him [it] shall be in him a well of water springing up into everlasting life." (John 4:13-14.)

In that same conversation he declared his identity when the woman at the well spoke of the promised Messiah, "which is called Christ." He, without equivocation, said, "I that speak unto thee am he." (John 4:25-26.)

"I am the resurrection"

Doubt not, but believe that he is the Master of life and death. To the sorrowing Martha he declared his eternal power, saying: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

"And whosoever liveth and believeth in me shall never die." (John 11:25-26.)

Were words so great as these ever spoken for the comfort of those who have lost loved ones? Thomas was present when those words were given and also when Lazarus afterwards was called forth from the tomb. Yet he doubted the Lord's power to bring himself forth after the terrible death upon the cross, asserting to his fellow apostles that except he feel the wounds in the hands he would not believe. Small wonder that Jesus rebuked him, saying, "Be not faithless, but believing."

Other evidence of Christ's divinity

We, like Thomas, are so prone to forget the evidences of his matchless life and power. Those evidences are not found alone in the Bible, the testament of the Old World. There is a testament of the New World which was brought forth by the gift and power of God to

the convincing of the Jew and the gentile that Jesus is the Christ. It contains another gospel, beautiful in language and powerful in spirit.

Jesus in his earthly ministry spoke of other sheep of another fold from those he was then teaching and declared that they also should hear his voice, "and there shall be one fold, and one shepherd." (John 10:16.)

At some time following his resurrection a voice was heard from the heavens among a people who were gathered together in the Land Bountiful somewhere on these western continents. It was the voice of God, and it said unto them:

"Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

"And . . . they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them," declaring unto them:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world." (3 Ne. 11:7-8, 10.)

He invited them, as he invited Thomas, to feel his hands and side, and they were astonished and cried, "Hosanna! Blessed be the name of the Most High God!" (3 Ne. 11:17.)

They doubted not, but believed, as have millions who have read this marvelous witness of the resurrected Lord. If there be those of you out there who are listening who know not of this fifth gospel and desire it, your request will bring it, and it will come with a promise that if you will read prayerfully you shall know of the truth of this remarkable new witness for Christ.

And there is yet another testifier, for as certainly as the voice of God declared the divine Sonship of Jesus at the waters of Jordan, and again on the Mount of Transfiguration, and yet again at the Land Bountiful, even so again that same introduction was made in the opening of this gospel dispensation in a glorious vision in which God the Eternal Father and His Son Jesus Christ ap-

peared and spoke to a young man who had come seeking, and who in the years that followed spoke as a prophet of the risen Lord, even giving his life in testimony of him who had died upon the cross.

With so many evidences, and with the conviction borne in our hearts by the power of the Holy Ghost, we add in words of soberness and sincerity and love our testimony of the Lord Jesus Christ; wherefore, O man, "be not faithless, but believing" in Him who is the living Son of God, our Savior and our Redeemer, I humbly pray and testify in His holy name, even the name of Jesus Christ. Amen.

President Spencer W. Kimball

Elder Gordon B. Hinckley of the Quorum of the Twelve Apostles has just spoken to us.

We appreciate the courtesies shown by the owners and operators of the many radio and television stations who offered their facilities as a public service to make the proceedings of this conference available to a large audience throughout many areas of the world.

These services are being carried over radio stations in Australia, the Philippines, and countries of Latin America, and, for the first time, over cable television systems in the United States by RCA Americam Satellite.

The proceedings of this conference have been carried over direct oceanic cable to hundreds of members and friends assembled in chapels throughout Great Britain, Germany, France, Switzerland, Holland, Belgium, and Austria.

We shall now conclude this Fourth Session of the conference with the Tabernacle Choir singing, "For All the Saints," after which the benediction will be pronounced by Elder S. Dilworth Young of the First Quorum of the Seventy.

This conference will then be adjourned until two o'clock this afternoon.

The Tabernacle Choir sang, "For All the Saints."

The benediction was pronounced by Elder S. Dilworth Young.

SECOND DAY AFTERNOON MEETING

FIFTH SESSION

The fifth and concluding session of the General Conference began at 2:00 P.M. on Sunday, April 2, 1978.

President Spencer W. Kimball presided at this session and President N. Eldon Tanner, First Counselor in the First Presidency, conducted it.

Music was furnished by the Tabernacle Choir with Brothers Jerold Otley and Donald Ripplinger conducting

and Brother John Longhurst at the organ.

President Tanner made the following remarks at the beginning of the meeting:

President N. Eldon Tanner

President Spencer W. Kimball, who presides at this and all other sessions of the conference, has asked me to conduct this session.

We extend a sincere welcome to all assembled this afternoon in the Tabernacle on Temple Square in Salt Lake City, Utah in the Fifth and concluding session of the 148th Annual Conference of The Church of Jesus Christ of Latter-day Saints. We also welcome those seated in the Assembly Hall and Salt Palace. Elders W. Grant Bangerter and Loren C. Dunn preside at the Assembly Hall, and Elders J. Thomas Fyans and George P. Lee preside at the Salt Palace.

Sessions of this conference are being carried over hundreds of radio and television stations to a large audience in the United States and many other parts of the world.

We send our greetings and blessings to members of the Church and many friends everywhere participating in these proceedings by radio and television.

This morning's session was broadcast by oceanic cable to Europe and heard by members assembled in many chapels in England, France, Germany, Austria, Holland, Switzerland, and Belgium.

The Tabernacle Choir with Brothers Jerold Ottley and Donald Ripplinger directing and Brother John Longhurst at the organ is providing the music for this session. The Choir will

begin this service by singing, "Lead Kindly Light." The invocation will be offered by Elder Rex D. Pinegar of the First Quorum of the Seventy.

The hymn, "Lead Kindly Light," was sung by the Tabernacle Choir.

Elder Rex D. Pinegar offered the invocation.

President Tanner

The Tabernacle Choir will now sing, "Consolation: I Am A Child of God."

Following the singing, we shall hear from Elder Mark E. Petersen of the Council of the Twelve.

The Choir sang, "Consolation: I Am A Child of God."

President Tanner

Elder Mark E. Petersen of the Council of the Twelve will now address us. He will be followed by Elder Gene R. Cook of the First Quorum of the Seventy.

Elder Mark E. Petersen

Of the Council of the Twelve

Some continue to challenge the Book of Mormon. Not only do they attack the authenticity of that sacred volume, but they question our right to have scriptures other than the Bible.

Scriptures

We Latter-day Saints have three volumes of scripture in addition to the

Bible. They are additional witnesses for the Lord Jesus Christ, declaring to all who are willing to read them that He is our Savior and our Redeemer. In this day of trouble and doubt, shall we not be grateful for increased affirmations of the Christ?

Having been taught that the Bible contains all of the word of God, some ask us why we have these other scrip-

tures. They do not realize that the Bible provides for more scripture and that it points to a pattern established anciently by the Lord in which He placed prophets on earth to provide that scripture.

Their revelations were recorded, together with some of the history of the times, and became scripture. As each new prophet wrote, his records were added to the existing scripture. In this way there was a constantly growing volume of the sacred word. Eventually many of these writings were compiled into a book which we know as the Bible.

This process continued as long as the Lord had prophets on earth, both in Old and New Testament times. Never was it thought that this accumulated record contained all of the word of God because, over the years, the Lord continued to send new prophets who received new revelations which in turn became new and additional scripture. It was a set pattern of the Lord from the days of the patriarchs to the time of John the Revelator.

Apostles and prophets

There are some who do not realize that there were prophets in the original Christian church and that it was the intention of the Lord that they should continue in the Church until we all come to a unity of the faith.

But instead of unity among Christians, what do we have? We have division, which is overwhelming evidence of the need for the continued ministry of Christian prophets.

Do you remember how Paul explained this principle to the Ephesians? He said that the very foundation of the Church rested upon the apostles and the prophets, with Jesus Christ as the chief cornerstone. (Eph. 2:20.)

Then, describing the organization of the Church, he said that the Savior "gave some apostles and some prophets and some evangelists and some pastors and teachers" as officers in the Church. He declared their purpose to be "for the perfecting of the saints, for the work of

the ministry, for the edifying of the body" of the Church. (Eph. 4:12.)

Is there ever a time when the members can stop working toward perfection, when they no longer are benefited by activity in the Church, or when they do not require teaching and edifying?

Paul said that these officers who teach and edify are needed in the Church until we become perfect, until we reach the fulness of the measure of the stature of Christ. Heaven knows that none of us has achieved that distinction.

But what was another reason these officers should remain in the Church? Paul says they were given to us as a protection "that we henceforth be no more [as] children tossed to and fro . . . with every wind of doctrine." (Eph. 4:14.)

They will protect you from the false teachings of cultists and splinter groups and from the misleading philosophies of men.

The Church of Jesus Christ, then, should always be led by living apostles and prophets who would receive the constant guidance of heaven. They would continue always in the Church as seers and revelators for the people.

But as they so ministered they would be providing also new and additional scripture appropriate to the times in which they lived, according to the Lord's pattern.

The prophets of the early Christian church ministered in their day just as the Old Testament prophets did during the preceding centuries. And why? Because they followed this same divine pattern, for as Amos explained, the Lord works only through prophets. (Amos 3:7.)

When there are no prophets, there is no divine direction, and without such guidance the people walk in darkness.

It is an infallible sign of the true church that it has in it divinely chosen, living prophets to guide it, men who receive current revelation from God and whose recorded works become new scripture.

Other volumes of scripture

It is an infallible sign of the true church also that it will produce new and additional scripture arising out of the ministrations of those prophets. This unailing pattern of God is clearly made manifest through his dealings with his people from the beginning.

The Lord himself predicted that there would be other volumes of scripture in addition to the Bible. He knew, however, that some people would refuse to believe and would object to receiving more scripture. So He said:

"Many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible.

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth?"

"Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together the testimony of the two nations shall run together also.

"And I do this that I may prove unto many that I am the same yesterday, today, and forever; and that I speak forth my words according to mine own pleasure. And because that I have spoken one word ye need not suppose that I cannot speak another; for my work is not yet finished; neither shall it be until the end of man, neither from that time henceforth and forever.

"Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.

"For I command all men, both in

the east and in the west, and in the north, and in the south, and in the islands of the sea, that they shall write the words which I speak unto them; for out of the books which shall be written I will judge the world, every man according to their works, according to that which is written.

"For behold, I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites and they shall write it; and I shall also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; and I shall also speak unto all nations of the earth and they shall write it.

"And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

"And it shall come to pass that my people, which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one." (2 Ne. 29:3, 7-14.)

So said the Lord.

The Book of Mormon

We, of course, have the Bible as do other Christians. But we also have the writings of the Nephites, who were the ancient inhabitants of America, and who recorded their revelations and history in what is known today as the Book of Mormon. And what is the Book of Mormon?

The Apostle Paul at one time defined faith as the evidence of things not seen. The Book of Mormon is solid, tangible evidence of both the seen and the unseen.

It is a book that can be felt and handled and read. It is a physical object. It cannot be explained out of existence. The critics cannot make it go away. As a

published book it is here—tangible, physical, and material.

We can hold it in our hands. We can give it away as a gift. We can send it through the mail. If we wished, we could drop it in the ocean or burn it in a fire, or we might even study it page by page for spiritual light and inspiration.

It is a physical volume which was printed on an electric press, in a commercial printing house, on paper made in a commercial paper mill, and with the use of ordinary printers' ink.

In other words, the Book of Mormon is a physical object, just as is the Bible or any other book. As a physical object, no one can say that it does not exist. Neither can it be explained away.

Origin of The Book of Mormon

But where did it come from?

It was brought by an angel of God who came to earth for the particular purpose of delivering that book to Joseph Smith, the Mormon prophet.

But does anybody believe in angels in this enlightened age?

If you believe the Bible, you *must* believe in angels. And further, if you read the Bible you will know that it plainly says that an angel was designated to come to earth in the latter days to give a particular book to a particular man within a particular time frame.

To identify that man, the scripture refers to him as an unlearned man. Strange, isn't it, that the prophet Isaiah would do this? But that angel did come within the specified time, and came to Joseph Smith who was the specified unlearned man. The book was then translated by Joseph Smith through the power of God and published to the world as the Book of Mormon.

There is no plausible explanation for the origin of that book except the one given by Joseph Smith.

The critics have tried other explanations for a hundred years, but have met only with dismal failure.

Who was this angel of whom we speak? His name was Moroni. In-

asmuch as he brought the Book of Mormon, his coming made that tangible book physical, material evidence that there are angels of God and that one of them came to Joseph Smith and gave him this book.

And who was Moroni? He was one of the prophets who lived in ancient America and died 1,500 years ago.

To appear in our day, obviously he had to come back from the dead. Our whole religion is based on angelic personages coming back from the dead. Then immortality is real, proved by the fact that an immortal personage delivered this tangible, material Book of Mormon to a modern, mortal man.

In coming back from the dead, Moroni was a physical being of literal, corporeal, material reality. He held those heavy gold plates in his hands. A block of metal measuring seven-by-seven-by-eight inches could weigh anywhere from thirty to fifty pounds. But Moroni held them in his hands and turned over the pages with his fingers. His were flesh and bone hands, resurrected hands.

Then the Book of Mormon, as a physical, material, tangible object, also becomes evidence of the resurrection of the dead.

Let us remember that twelve modern men saw and handled those same plates after Moroni had delivered them to Joseph Smith. In describing this experience, eight of them said that they handled them with their hands and added, "We have seen and hefted and know of a surety that the said Smith has got the plates of which we have spoken." ("The Testimony of Eight Witnesses," Book of Mormon, p. vii.)

They handled the plates with their hands. So did Moroni.

They turned over the pages, one by one. So did Moroni.

They examined the engravings on those plates, some of which were made by Moroni 1,500 years ago.

So the published Book of Mormon is a physical witness to the fact of immortality, to the resurrection from the

dead, and to the reality of God and His Son, Jesus Christ.

In this day of doubt and criticism, should we not be grateful for physical evidence of unseen things? Then shall we not accept the Book of Mormon as such evidence?

Two witnesses of Jesus Christ

The chief reason we have the Book of Mormon is that in the mouth of two or three witnesses shall all things be established. (See 2 Cor. 13:1.) We have the Bible; we also have the Book of Mormon. They constitute two voices—two volumes of scripture—from two widely separated ancient peoples, both bearing testimony to the divinity of the Lord Jesus Christ.

But we have two other scriptural witnesses also, making four altogether. They are the modern scriptures given as revelations through the Prophet Joseph Smith, and they, too, declare that Jesus is the Christ, the Savior, the Creator, the long-promised Messiah.

Modern Prophets

The world has been so confused by the conflicting creeds of men that the truth had to be given to mankind once again to disabuse their minds and correct their thinking. There was only one way in which this could be done and that was by new revelation. But to have new revelation requires the presence of a prophet to receive it, for as Amos said,

the Lord will not act except through prophets. (See Amos 3:7.)

There was no prophet in all Christendom at the time the new revelation was to be given. So God raised up a new prophet to receive that revelation, to publish the Book of Mormon, and to direct the preaching of the true gospel in every nation.

And who was that prophet? Joseph Smith, Jr. He was the divinely called seer of latter days. He was the modern revelator. He was the translator and publisher of the Book of Mormon under the direction of Almighty God.

Not only was he a divinely chosen prophet himself, but under his hands other prophets were raised up to carry on the work after him.

We are those other prophets! We hold the divine authority of Jesus Christ! We speak in his name and declare his word! And our testimony is true!

This we solemnly affirm with all the power of our being, in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Mark E. Petersen of the Council of the Twelve has just spoken to us.

Elder Gene R. Cook, a member of the First Quorum of the Seventy and Supervisor of the Andes Area will now speak to us.

Elder Gene R. Cook

Of the First Quorum of the Seventy

Several months ago while traveling by air in the Andes area, I had the opportunity to explain to the man sitting next to me why I was living in South America.

After coming to understand something about the Church, its doctrine, and my role as a General Authority, he finally said, "How can you give your entire life to *another man*, like this Mr.

Kimball, and stay in this country as long as he tells you to stay here? I could never do that." I responded, "I could not either, if he were *just a man*," and then bore testimony of the true role of the prophet on the earth, and that "for the Lord, through him, I would do anything."

Follow counsel of Church leaders

A few years ago I took a person who was not yet a member of the Church to a meeting to hear one of the General Authorities speak. I had told him previously that this was one of the Lord's anointed. After the meeting the man responded, "Well, he is nothing but a *man*." I suppose that he expected to see an angel, a demonstration of the gift of tongues, or something like that as a physical evidence of the General Authority's divine call.

I have often wondered how many of us might have been deceived had we been in the very presence of Jesus Christ, the Son of God, in the meridian of time. The great majority saw Jesus as nothing more than a *man*. The few with spiritual discernment knew who he really was. If one is to make judgments with only his natural senses, he will never perceive the truth of the spiritual world. Have you listened, my brothers and sisters, really listened, to the inspired counsel of these good brethren who have spoken to you during this conference? Are you willing to obey and follow their counsel and the counsel of your local leaders as well?

Where do you stand on this important matter of spiritually seeing your leaders the way the Lord sees them? Our response to that question ought to be like the faithful Israelites' response to Joshua:

"And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

"According as we hearkened unto Moses in all things, so will we hearken unto thee." (Josh. 1:16-17.)

Sometime ago another man asked, "Do the General Authorities really know what is going on in the outlying areas? I am sure that they do not know of these detailed problems with which we are faced." Another good sister said, "If the bishop knew what I know about the difficulties in the Relief Society, I know he would act differently. It's too bad he doesn't consult more with us and obtain all of our opinions about how to run the ward." Another said, "I don't go to my branch president for direction because he sees things differently than I do. Our personalities are too different. We just don't seem to be on the same wavelength."

Priesthood leaders rely on revelation

May I suggest, my brothers and sisters, that the General Authorities, your stake president, bishop, and priesthood quorum leaders do know what is going on *with respect to the governing principles, the matters that really count*, and that the rest will be resolved in their due time. This is the Lord's church. It is directed by him through a definite priesthood power line of revelation. We believe in a God of miracles, and he does not cease to work spiritual miracles through his priesthood leaders.

We recognize that in any presidency or bishopric the president or bishop may obtain counsel from his counselors, and perhaps from some others, before he, by inspiration, makes the decision. However, we do not in the Church subscribe to a participative-management type of direction, wherein the opinions of all are gathered in, weighed and measured, a consensus drawn, and then a decision made according to the majority. There may be some few exceptions to that statement, but generally speaking that type of approach is representative of the way the world manages its affairs. Many other churches are in the same category because they have nothing better. All the world can do is to dispute an issue, share an opinion, exchange an expe-

rience, and then try to draw the best conclusion from the given amount of facts available on the subject.

In The Church of Jesus Christ of Latter-day Saints, the leaders at all levels of administration rely on revelation from God to direct their particular stewardships. There are many people, too many, who seek out the wrong individuals for counsel, too many who would rather *give* counsel than *receive* it. Remember that others might share with you their experience, or broaden your understanding on a given issue, but if you are desirous of receiving revelation pertaining to your particular stewardship, it must come from the Lord. It may come directly through an interchange with him on your part or as revelation to you through your immediate priesthood leader.

Every member has a spiritual leader

One of the great blessings of this church is that everyone has a spiritual leader to whom he should direct himself. In the case of a father, his children and wife will want to consult him as the spiritual leader in their home. If the matter needs further attention, the wife and children do not go to a priesthood quorum leader, as the husband might on some priesthood matters. They counsel with the bishop or branch president. If there is a problem in the marriage, the husband and wife go to their bishop for he presides over *both* of them as the bishop and presiding high priest over the ward. They need not go elsewhere, unless otherwise directed by the bishop, for additional guidance.

After enumerating various spiritual gifts, the Lord provides this counsel concerning *your* bishop or any other presiding priesthood leader: "And unto the bishop of the church, and unto such as God shall appoint and ordain to watch over the church and to be elders unto the church, are to have it given unto them to discern all those gifts lest there shall be any among you professing and yet be not of God." (D&C 46:27.) It

is abundantly clear that presiding priesthood leaders are given the gift of discernment.

Remember that at times your local priesthood leader may truly see things differently than you do. Disagreements seem to come over details and methods for performing given tasks, but almost never are based in differences over gospel principles. Your leader has a right to function with his own unique personality and in his own realm of experience, and it may be in *detail* somewhat different in practice from the *exact* way you would perform. *Nevertheless*, counsel from a priesthood leader in the proper spirit is *of the Lord and binding*.

We live in trying times. When we receive counsel from our leaders that is difficult to comprehend, may we say in our hearts, "Father, I believe what I have been told. And when it is the right time, and I have paid the proper price to know, let me understand *why*."

It is a gift from the Spirit to believe on the words of your priesthood leaders. I seem to hear them say: "*Believe me*, because the view from up here is much clearer than where *you* now are. *Trust me*, because I can clearly see beyond the next hill." If one will listen to wise parents and priesthood leaders, he will perceive that they counsel with long lenses of eternity and not with cheap, near-sighted spectacles. He can then learn vicariously, through the spiritual vision of others, without having to participate in every type of activity to learn for himself good from evil.

Not blind obedience

Remember, last of all, we do not desire blind obedience in the Church. We desire that every individual may know for himself that the counsel he receives from his leaders comes from the Lord. He has the right and the great privilege to know for himself of the Lord that he has been counseled aright. If he will be patient and wait upon the Lord, he will find that his priesthood

leaders truly do counsel in righteousness, thus enabling him to walk upon safe ground.

I pray that each of us might be more humble and desirous of receiving and obeying counsel. May each of us seek not to counsel the Lord, but seek counsel from his hand and from his inspired priesthood leaders, *as it is the same*. In the name of Jesus Christ, Amen.

President N. Eldon Tanner

Elder Gene R. Cook of the First Quorum of the Seventy, who is Supervisor of the Andes Area, has just spoken to us.

We shall now hear from Elder Sterling W. Sill of the First Quorum of the Seventy.

He will be followed by Elder Joseph Anderson of the First Quorum of the Seventy.

Elder Sterling W. Sill

Of the First Quorum of the Seventy

Sometime ago I read a very helpful book written by New York psychiatrist Smiley Blanton, under the title of *The Healing Power of Poetry* (New York: Thomas Y. Crowell Co., 1960). In his book Dr. Blanton explains how for forty years he had used great ideas to heal people of their emotional difficulties and psychiatric problems. These ideas were not all in poetic form. He also used the great scriptures, the great prose, and the great hymns.

I suppose this healing power of the psychiatrist might be related to the practice of a medical doctor who writes prescriptions for people to be filled not at drugstores but at bookstores, for he has discovered that there is frequently more healing power in books than in bottles. A mother heals the bumps and bruises of her children by her caresses and her loving expressions of sympathy.

As I meditated upon these healing procedures, I tried to understand some of the things that Jesus may have had in mind when he said, "Physician, heal thyself." (Luke 4:23.) And I think he was giving us the detail of one method for handling this healing power when he instructed Emma Smith to make a selection of the inspiring hymns to be

regularly run through our minds and hearts.

Celestial thoughts develop celestial minds

I recently went to the library and obtained a copy of this little book, which I hold in my hand, which is a compilation of the ninety hymns selected by Emma Smith for our benefit. (*A Collection of Sacred Hymns, for the Church of the Latter Day Saints*, Kirtland, Ohio: F.G. Williams and Co., 1835. Available on microfilm in the Church Historical Department, Salt Lake City.) And because each of us has a different set of needs and a different set of interests, it seems to me that each one of us ought to make his own selection of hymns and then see to it that each one is thoroughly memorized and enthusiastically appreciated so that we may get the maximum from their healing message as well as their growing and saving power.

William James, the great Harvard psychologist, once asked this question, how would you like to create your own mind? But isn't that about what usually happens? Professor James explains that

the mind is made up by what it feeds upon. He said that the mind, like the dyer's hand, is colored by what it holds. If I hold in my hand a sponge full of purple dye, my hand becomes purple. And if I hold in my mind and heart great ideas of faith and enthusiasm, my whole personality is changed accordingly.

If we think negative thoughts, we develop negative minds. If we think depraved thoughts, we develop depraved minds. On the other hand, if we think celestial thoughts, which are the kind of thoughts that God thinks, then we develop celestial minds and fulfill the meditation of Edward Dyer when he wrote:

*My mind to me a kingdom is,
Such present joys therein I find,
That it excels all other bliss
That earth affords or grows by kind.*
("My Mind to Me a Kingdom Is,"
Poet's Gold, comp. David Ross,
New York: Gold Label Books,
1937, p. 41.)

Poetry of sympathy

We develop our own godliness at the funerals of our loved ones when we listen to inspiring music, hear sacred prayers, comfort the bereaved, and stimulate ourselves with the greatest ideas. Recently a bereaved couple came into my office to tell me about their little three-year-old daughter who, without warning, died suddenly before their eyes. Of course the parents were heart-broken. They had shed many tears but their pain had not gone away, and they wanted to release their tensions by talking with someone. We all understand that we can heal others by listening sympathetically to an expression of their grief. It helped me to help them by remembering that as a very young man I sat at the bedside of my little seven-year-old sister, whom I loved very much, while she died of diphtheria.

The mother of this other little girl felt that there could be nothing quite so

terrible as for her beautiful little daughter to die almost before she had begun to live. And I could understand her pain. But finally I said to her, "Sister Jones, if you think it would help, I think I can tell you something that would be worse than your present trouble." She said, "If you know of anything worse, I would like to hear about it." So I recited for her James Whitcomb Riley's poem entitled "Bereaved." This was not the bereavement of one whose child had died, it was the bereavement of one who had no children. This sorrowful person said to her bereaved friend:

*Let me come in where you sit weeping,
ay,
Let me, who have no child to die,
Weep with you for the [loss of that] little
one whose love
I have known nothing of.*

*[Let me imagine those] little arms that
slowly, slowly loosed
Their pressure round your neck; those
hands you used
To kiss. [Such arms] such hands I never
knew.
[For them will you not let me come and
weep with you?]*

*[Out of an empty heart it may be that I
can say some thing,
Between the tears, that [may] be
comforting].
[For] ah! [how] sadder than yourself am
I,
Who [weep alone, because I] have no
child to die.*
(*The Complete Poetical Works of James
Whitcomb Riley*, New York:
Grosset and Dunlap, 1937, p. 444.)

I am very grateful to Mr. Riley for these stimulating thoughts. And he inspired me to compile my own book of ideas to heal those who are bereaved.

Poetry of courage

There is also a poetry of courage. For many years Grantland Rice, the fa-

mous sportswriter, traveled around the country attending the great athletic contests, trying to isolate those traits that made athletes into champions. And then to make these traits negotiable in other lives, he wrote some seven hundred poems about the qualities that made people great. One of these he entitled "Courage." He said:

*I'd like to think that I can look at death
and smile, and say
All I have left now is my final breath;
take that away,
And you must either leave me dust or
dreams or in far flight
The soul that wanders where the stardust
streams through endless night.*

But, said he:

*I'd rather think that I can look at life
with this to say:
Send what you will of struggle or of
strife, blue skies or gray,
I'll stand against the final charge of hate
by peak and pit
And nothing in the steel-clad fist of fate
can make me quit.*

"O My Father"

It has been said that the poets stand next to the prophets in their ability to lift us up. I have never heard of Eliza R. Snow being sustained as a prophet, and yet she wrote "O My Father." Sometimes we merely read these great lyrics out of the hymnbook instead of memorizing them and loving them and frequently saying them over to ourselves. Just think what would happen in the world if each person made his own selection of those ninety great poems of faith that most thrill him. I am sure that this afternoon you would not like to hear me try to sing "O My Father," but I hope you will not object if I recite to you those great words of faith and worship, wherein Sister Snow said:

*O my Father, thou that dwellest
In the high and glorious place,*

*When shall I regain thy presence,
And again behold thy face?
In thy holy habitation,
Did my spirit once reside?
In my first primeval childhood,
Was I nurtured near thy side?*

In the second verse, she said:
*For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth.
Yet oftentimes a secret something
Whispered, "You're a stranger here";
And I felt that I had wandered
From a more exalted sphere.*

Verse three:

*I had learned to call thee Father,
Through thy Spirit from on high,
But until the key of knowledge
Was restored, I knew not why.
In the heavens are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal
Tells me I've a mother there.*

Verse four:

*When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.
(Hymns, no. 138.)*

It might be difficult to find very many passages, even among the prophets, with more healing power than this.

Value of poetry

Just think what would happen in our lives if each of us memorized a goodly number of the poems of love. The Library of Congress has one section entitled The Poems of Faith and Freedom. The Lord said, "For my soul delighteth in the song of the heart; yea,

the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." (D&C 25:12.)

As I walk to work each morning, I have almost an hour wherein I can think the ideas that most stimulate me. And I have some other prayers to which I enjoy giving expression. In one of these, I pray:

*Oh God I thank thee for each sight
Of beauty that thy world doth give.
For sunny sky and air and light,
Oh, God, I thank thee that I live*

*That life I consecrate to thee
And ever as the day is born
On wings of joy my soul doth flee
And thank thee for another morn.*

*Another morn in which to cast
Some silent deed of love abroad,
That great'ning as it journeys past
May do some earnest work for God.*
(Anonymous)

Then I have collected another set of the poetry of success, the poetry of enthusiasm, the poetry of industry, and the poetry of progress. Someone has said:

*To every man upon this earth
Death cometh soon or late.
[And every man may give his life
For something good and great.]*

*And how can man die better
Than in facing fearful odds,
For the ashes of his fathers,
And the temples of his gods.*

(Adapted from Horatius, "Stanza XXVII of a Lay Made in 392," *Lays of Ancient Rome*, ed. Thomas Babington Macaulay, New York: Charles Scribner's Sons, 1912, p. 12.)

As we get older, we may have new difficulties arise, and I like to encourage

myself by paraphrasing some ideas under the title "Carry On."

*Things may not look well
But then you never can tell,
So carry on, old man, carry on.
Be proud of your mission,
Greet life with a cheer,
Give it all that you've got
That's why you are here.
Fight the good fight
And be true to the end,
And at last when you die
Let this be your cry:
Carry on, my soul, carry on.*

(See Robert Service, "Carry On!" in *Masterpieces of Religious Verse*, ed. James D. Morrison, New York: Harper and Row, 1948, pp. 307-8.)

And I would like to extend to each of you my own blessing and appreciation in the words adapted from an old Irish poem used by some of the people of that land as they attempted to heal and enrich those they loved by praying:

*May the road rise up to meet you,
May the wind be always at your back,
May the sun shine warm upon your face,
And the rain fall gently in your fields,
And now and forever may God hold you
Lovingly in the hollow of His hand.*

And that it may always be so I sincerely pray in the name of Jesus Christ. Amen.

President N. Eldon Tanner

Elder Sterling W. Sill of the First Quorum of the Seventy has just addressed us.

We shall now be pleased to hear from Elder Joseph Anderson, also a member of the First Quorum of the Seventy, following which the Choir and congregation will sing, "Now Let Us Rejoice."

Elder Joseph Anderson

Of the First Quorum of the Seventy

The Lord has told us that "men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D&C 58:27-28.)

Power to do good

This quotation refers to nonmembers as well as Church members; all men and women have the power to do good. It is of the utmost importance that they have the desire and determination to live righteously. We should not be employed at any time in service that is not a good cause. When members of the Church are engaged in doing something that is evil or contrary to a good cause, we are not living up to the obligations we took upon ourselves in the waters of baptism. Very many people in the world, not of our church, are engaged in a good cause and are trying to bring forth much righteousness. Those who are endeavoring to improve mankind, who teach faith in God and the living of a goodly life, are engaged in a good cause and shall not lose their reward therefor.

If we would have the blessings that the Lord would like to bestow upon us, we must have faith in the Lord Jesus Christ; we must have a knowledge of the true and living God; we must repent of our past sins, overcome any incorrect understanding; we must humble ourselves before God, and make covenants with him, and be obedient to those covenants.

Gospel includes all truth

President George Albert Smith,

one of our former presidents and a man without guile, used to say in substance: We do not ask our nonmember friends to forsake anything that is true that they have in their churches or in their lives, but we would like them to add to the good they already have the eternal truths of the gospel. If they will do so, they will have a joy and happiness beyond anything they have heretofore had. (See *Sharing the Gospel with Others*, comp. Preston Nibley, Salt Lake City: Deseret Book Co., 1948, pp. 12-13.)

The gospel of Christ includes all truth, visible or invisible to the naked eye. It is possible for all men to repent of their sins unless they commit the unpardonable sin. They may receive the blessings of a righteous life if they will only determine to keep the Lord's commandments, if they will humble themselves and seek his help and guidance.

I like to think that people generally want to do good; they feel happier when they are doing good. Sin never was happiness. It builds up an iron curtain between man and God. The Lord gave us the right pattern when he said, "Do unto others as you would that men should do unto you." (See Matt. 7:12; Luke 6:31.) The Lord has given us no commandment that is not for our good and benefit and that does not bring satisfaction and happiness if we follow it. We need the help of the Lord, and he will give us that help if we seek it and follow the course that he has provided.

Our young missionaries who go into the world to preach the gospel return home happy because they have been in the service of the Lord, trying to bless mankind. The Lord has been with them. His Spirit has guided them. They are clean-lived; they are not like the carnal world.

We take the sacrament in remembrance of the suffering of our Lord and

covenant to keep his commandments that we may always have his Spirit to be with us. His Spirit will not lead us to do anything that is evil but will encourage us to do good, and by following that persuasion and by maintaining that guidance, we will grow in nearness to the Lord; we will grow in good deeds; and we will overcome the flesh. A man who has the companionship of the Spirit of the Lord is a happy man. He can be a thoughtful and faithful patriarch and leader in his home and family; he is a good neighbor; he can be an influence for good among his neighbors.

The hymns that we sing have an influence for good upon our lives. The music of the Tabernacle Choir has a faith-promoting and cultural influence upon the listeners. The spirit with which the Choir sings the words and melodies of our own hymns and of compositions by other inspired people creates a desire upon those who listen or participate to serve the Lord. The inspired hymns that we sing in our congregations are prayers and songs of rejoicing unto our Lord.

Men are crying, "peace, peace," but there is no peace. We are living in times that are trying the hearts of men. We need not be afraid if we are on the Lord's side. It is not wise for us to put off the day of preparation and to think the Lord will delay his coming. It is true we do not know the day nor the hour, the month nor the year, but we do recognize the signs that he has given us as an indication of the nearness of that great event.

Share the Gospel

How can we be prepared for that day? We must keep the commandments of the Lord; we must be engaged in a good cause, endeavoring to bring forth much righteousness. We must warn our fellowmen. We must teach our children true doctrines and lead them in the paths of rectitude.

The Lord has said to this people: "After your testimony cometh wrath

and indignation upon the people." (D&C 88:88.)

It is innate in human nature that when we have something interesting in life, something precious, something vital, we desire to share it with those whom we love. We have the gospel of the Lord Jesus Christ, which is the most precious thing, the most important thing in all the world. We love the gospel of our Lord, we love our Father's children, and we want to share the gospel with them because it will bring joy and happiness to their souls. If accepted and lived, it will bring salvation and exaltation in his kingdom.

Our church, Christ's church, is a sharing church. We have the responsibility of doing all in our power to save the souls of men, to bring them to a knowledge of God, and to assist the Lord in accomplishing his great purpose. The application of the teachings of the Master, as set forth in his gospel, is the only thing in the world that can save the world. Man needs the spiritual phases of life more than he does the material or physical if he is to be happy. The principles of the gospel are given for the definite purpose of bringing happiness and joy to man in this life and an eternity of joy in the hereafter.

Why are we so greatly interested in influencing our fellowmen to serve God and keep his commandments? They are God's children; they are our brothers and sisters.

Immortality and eternal life

The late Dr. James E. Talmage, a member of the Quorum of the Twelve Apostles, has given us this inspirational thought:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious according to the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is His son! In this world man is given dominion over a

few things; it is his privilege to achieve supremacy over many things.

"... Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as means to an end, necessary to the realization of the supreme purpose, which in the words of the Creator is thus declared:

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.)" ("The Earth to Be Redeemed," *Sunday Night Talks by Radio*, Salt Lake City: Deseret News Press, 1931, pp. 357-58.)

Think of the great tragedy, the terrible responsibility, that men take upon themselves when they treat so lightly, as is sometimes the case, the destruction of human life. The penalty is an eternal one.

Charles Kingsley has said: "Nothing that man ever invents will absolve him from the universal necessity of being good as God is good; righteous as God is righteous; and holy as God is holy."

Our Savior, without any effort on our part, through his great atoning sacrifice and in his great love and compassion for us, made it possible for all mankind to come forth from the grave, thus opening the door to immortality for all mankind. Had he not given his life for our salvation, death would most certainly have a terrible sting, and the grave would win an awful victory. Man would be robbed of the blessing and attainment of immortality and eternal life.

But what about eternal life? One might take the view that immortality

and eternal life are synonymous. It is true that immortality is part of eternal life, but if we are to have eternal life in the true sense, we must render obedience to the gospel of Jesus Christ, the plan of life and salvation which he has revealed. Only thereby can we obtain the reward of exaltation and eternal life in the presence of our Heavenly Father in his celestial kingdom.

The reward for doing good is joy and happiness in this life and eternal life in the great hereafter. To do good is to keep the commandments the Lord has given us. The gospel is the true way of life, the teachings of our Lord and Savior, the light of the world. That which is contrary thereto is darkness and regret.

I bear testimony that this is the Lord's work, that the gospel of Jesus Christ has been restored to earth with its keys, powers, and authorities, that it is the Lord's work and glory to bring to pass the immortality and eternal life of man. In the name of Jesus Christ, amen.

Following Elder Anderson's address, the Choir and congregation sang, "Now Let Us Rejoice."

President N. Eldon Tanner

Elders Derek Cuthbert, Robert Backman, and Rex Reeve, who were sustained yesterday as members of the First Quorum of Seventy will now speak to us in that order without further announcement.

Elder Derek A. Cuthbert

Of the First Quorum of the Seventy

My beloved brothers and sisters, my heart is very full at this time, as I'm

sure you will realize—full of love and gratitude. At this time I would like to

thank you from the bottom of my heart for the sustaining power of your love and faith and prayers as evidenced by the uplifted hand.

Gratitude

We're so grateful for the gospel in our lives. We're serving in the mission field at the present time and feel we are repaying in some small measure the great work that was done by some young missionaries so many years ago. They came to our home in the late summer of 1950, knocked on the door, and opened the eyes of our understanding to the fulness of the gospel.

I've heard many missionaries express appreciation to their missionary companions, and I would like to express my appreciation at this time for my wonderful missionary companion, who is also my eternal companion—a devoted wife and mother who has always smoothed the way for me to be able to serve the Lord. I'm grateful for wonderful children, some of them with their own families now who have been raised in the Church and married in the temple—all because missionaries knocked on our door. I know that through the sacred temple ordinances we can all be together, and shall be, eternally.

What a great blessing comes to us when we hear and accept the gospel! I earnestly pray that everyone, all people, will listen to the missionaries—that those who are members of the Church will listen to the missionaries as they teach their friends in their home, that all those who have not yet accepted the gospel will open their hearts to the gospel message.

Testimony

The fulness of the gospel of Jesus Christ has been restored in these last days. I know that to be true. It has brought us so much happiness in our lives. We have learned to pray mean-

ingfully; we have learned to pray in our family; we have learned to pray as husband and wife; we have learned to pray in secret and to pour out our hearts to the Lord and receive guidance. How grateful we are for those eternal blessings!

How thankful I am for a loving Father in Heaven who sent his Only Begotten Son, Jesus Christ, into the world to lead and guide us back to him. I bear testimony that the Lord Jesus Christ does live. He did live in mortality and gave us the perfect example. He did show us the way to live, and we can always say (and I do many times, indeed, each day), "What would the Savior have me do? What would the Savior do?" He did ransom us and make the supreme sacrifice and infinite atonement which only the Son of God could make. I know that he lives and that he has restored his gospel in its fulness in these last days. He has restored his church. He has restored the saving ordinances.

He has restored the priesthood power once more to man to prepare for his glorious second coming. I know that he speaks today and reveals his will through a mighty prophet, even President Spencer W. Kimball, whose faith and works are great, even unto miracles and unto the opening of the doors of the nations. We pray for him, and we pray that the doors of the nations will be unlocked.

We pray for the success of the missionaries and are so grateful to be involved in this wonderful latter-day work. We love Sister Kimball so much and pray for her, the wonderful, eternal companion for the prophet of the Lord.

We're so grateful to love and support these wonderful brethren here. And we feel of their sustaining strength and are so grateful for it. My cup runneth over as I rededicate myself and my family to serve the Lord all the days of our lives and to follow his prophet, in the sacred name of the Lord Jesus Christ. Amen.

Elder Robert L. Backman

Of the First Quorum of the Seventy

When I was three months old, the Salt Lake Stake held a great pageant here in this tabernacle. My angelic mother played the part of Mary, the mother of Jesus, and I had the honor of playing the role of the Christ child. I know I must have been much more comfortable at that time than I am now, probably because I didn't have to speak. But from that day to this, my beloved brothers and sisters, I have felt the Lord's guiding hand leading me and protecting me, sometimes protecting me from myself.

Blessings of Church membership

I've enjoyed such rich experiences as I've grown up and matured. As each one has come along, I've questioned, "Why me? Why has the Lord given me such rich opportunities to grow and to develop? Why has he provided such opportunities to give service?" I thank him from the bottom of my heart for the richness of my life, the happiness which I've enjoyed.

All of my life it seems that I've been surrounded by people who have built me and caused me to be better than myself, again, who sometimes have protected me from myself: my noble parents, who from the cradle have taught me the priorities that I ought to have in my life as they have sought the Lord first and foremost in their lives; a lovely, faithful wife who has sustained me in every calling I've received; seven beautiful daughters who think I ought to be the president of the Church; their wonderful husbands who are faithful and true to the covenants they have made in the house of the Lord; and delightful little grandchildren who are the joy of my life.

President Benson, in our seminar last Friday, mentioned the fact that the highest honor we could have is to be members of God's church, which I am; to know that Christ is our Savior, our personal Savior, which I testify to you I know; to hold his holy priesthood, which I do; and to be a part of an eternal family unit, which I am. I'm honored above all men. I'm blessed above all men. And I'm so grateful for this holy calling which has come to me.

I want to say to each one of you, my beloved brothers and sisters, that every blessing I have in my life, everything I hold dear and precious in my heart, I can trace to my membership in The Church of Jesus Christ of Latter-day Saints, to my love of the Lord, to the testimony I have of his divine gospel, and to the responses I've made to the opportunities of service.

Desire to serve

I rejoice now for the opportunity of concentrating my entire life to his service, and without reservation I lay my life and everything I have at his feet. President Kimball and my beloved brethren, my dear wife and I are prepared to go wherever you want to send us and do whatever you ask of us, and pray only that we might be instruments in the hands of the Lord to assist you dear brethren in your awesome assignment to build the kingdom of God; to sanctify his people; and to prepare the way when Christ will come in all of his glory and will take the reins of government, and Satan will be bound, and every knee will bow and every tongue will confess that he is the Savior of the world, and he will reign forever and ever, which I testify in the name of Jesus Christ. Amen.

Elder Rex C. Reeve

Of the First Quorum of the Seventy

My heart is filled to overflowing. My spirit is subdued. My soul is filled with gratitude. Years ago when I was sustained as a young bishop, an impression came strongly to me that the opportunity to serve came from nothing that I had done, but that I was going to ride on a ticket that someone else had paid for. I feel that strongly today. There are many who have gone before me who have given their lives that this kingdom might be established.

Gratitude and testimony

I am grateful for my angel mother. I am grateful for my great father and am sorry that he isn't able to understand today this opportunity that has come to me. I am also grateful for a choice wife. When I am in her presence, I always want to be better. I'm grateful to seven lovely children, and to five lovely sons and daughters who are in-laws, and to many grandchildren. I am so grateful that they have always sustained me. Now, I'd just like to say that I'm grateful to a multitude of people—associates, the leaders of the Church (whom I've watched and admired and listened to for many years), also to wonderful members of the Church.

I am also grateful to be a member of The Church of Jesus Christ of Latter-day Saints. With every fiber of my being, I know that God lives. I know that he speaks. I know that he hears. I know that he loves us.

I am grateful for the opportunity I have had to serve in the mission field. If there were no other evidence that the

church of Jesus Christ is true, what happens in the lives of young men and in the lives of wonderful new members of the Church is witness enough for me to know that this is true.

Commitment

I have committed myself—recommitted myself—to the Lord, to give everything that I have. And here before you, I commit myself to do everything that I'm asked to do by these great men whom I love. Our lives have been blessed by President Kimball for thirty years. He has been a giant in our lives, and he loves us. Now I can feel your love. I can feel the love of the people, and I am so grateful for that love. As missionaries we have known what it means to have three-and-a-half million people praying for us, and I am so grateful for that.

Now I leave you my witness that God lives and commit to you that I will do everything that I can as long as I have breath and beyond that. In the name of Jesus Christ, the Lord, amen.

President N. Eldon Tanner

Elders Derek A. Cuthbert, Robert L. Backman and Rex C. Reeve, new members of the First Quorum of the Seventy, have just spoken to us.

We shall now be pleased to hear from Elder LeGrand Richards of the Council of the Twelve Apostles.

Elder LeGrand Richards

Of the Council of the Twelve

I would like to extend, with all of you, my love and welcome to these new General Authorities, and my greatest desire and wish for them is that they will get as much joy and happiness out of their service as I have had in the forty years since I was sustained as one of the General Authorities of the Church.

Prophecy

I thought today I would like to refer to the fact that a week ago the entire Christian world celebrated one of the greatest, if not the greatest, events that has transpired in this world since the foundations thereof were laid, and that is the resurrection of Jesus the Christ, the Son of the living God. No wonder that after the apostles had seen him crucified and laid away in the tomb and the women brought the report that he had arisen from the dead, the apostles felt as if it were an idle tale. As Jesus walked along the road with two of his disciples on the way to Emmaus following his resurrection (and we are told that "their eyes were holden" that they didn't recognize him [Luke 24:16]), he heard what they had to say about him and his life and crucifixion. He realized that they didn't understand all that the prophets had said concerning him, and so he said: "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:25.) Then commencing with Moses and the prophets he showed them how in all things the prophets had testified of him, and that they did even to the minutest details, even to the casting of lots for his clothing at the time of his crucifixion.

And Peter said:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

"Knowing this first, that no proph-

ecy of the scripture is of any private interpretation.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1:19-21.)

Well, if prophecy is the most sure way of knowing what is to happen—and Isaiah said that the Lord had declared the end from the beginning (see Isa. 46:10)—it's all there when we understand it. And so I think that if Jesus pronounced such judgment upon those who failed to understand the scriptures relating to his first coming, how would he feel toward us and the world if we fail to recognize the value of the words of the holy prophets relating to his second coming? And so I thought I would like to just mention one or two of the things that the prophets have foretold.

Restitution of all things

First, I think of the words of Peter following the day of Pentecost as he talked to those who had put to death the Christ. He said:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

"And he shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3:19-21.)

This is the only church, I am sure, that believes in such a restitution of all the things that the holy prophets have spoken. Other churches believe in a reformation, but that is only man's wisdom. Restitution comes from God the Eternal Father. And so we can't look forward to the second coming of the Savior without there being a restitution

of all things, and that's the message of The Church of Jesus Christ of Latter-day Saints.

I would like to refer now to the prophecies of just one of the holy prophets—there isn't time to discuss more than that—and I choose for the text of my talk today the signs that are to precede his second coming according to the words of Malachi the prophet, the last prophet recorded in the Old Testament.

The Lord, speaking through Malachi, said that he would send his messenger to prepare the way for his coming, and he would come swiftly to his temple. But who could abide the day of his coming, because he would be as refiner's fire and fullers' soap? (See Mal. 3:1-2.) Now obviously that had no reference to his first coming. But we are told that when he comes in power and great glory, with all the holy angels, the wicked shall cry out to the rocks: "Fall on us, and hide us [from his presence]." (Rev. 6:16.)

Second Coming

And you will remember when Jesus told his disciples that the temple should be broken down and that there should not be one stone left upon another. They inquired: "Tell us, when shall these things be? and what shall be the sign of thy coming [that would be his second coming], and of the end of the world?" (Matt. 24:3.) Jesus told them of the wars, and rumors of wars, and pestilence, and earthquakes, and famines, and that nation should rise against nation, "and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14.)

Then he told them that as the days of Noah were, so should be the days of the coming of the Son of Man. They should be eating and drinking and making merry and would say that the Lord delayeth his coming, and then he would come as a thief in the night. And he said there would be two men upon the land;

one would be taken and the other would be left. Two women would be grinding at the mill; one would be taken and the other would be left. (See Matt. 24:37-41.) All of that was what the Savior said to identify the signs that would precede his second coming.

Malachi's prophecies fulfilled

Malachi saw the messenger that was to be sent—and incidentally, when the Lord sends a messenger, that messenger can be none other than a prophet. Jesus bore witness of John the Baptist, who was sent as a messenger to prepare the way for his coming in the meridian of time. He said that there was no prophet in Israel greater than John the Baptist. (See Luke 7:28.) The prophet Amos said: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." (Amos 3:7.) How, then, could all things be restored, as Peter said, from all the holy prophets since the world began, unless there was a prophet to receive such restitution? And that prophet was none other than Joseph Smith, who, under the direction, divine guidance, and authority of the Father and the Son, organized this great church—The Church of Jesus Christ of Latter-day Saints.

The second thing that Malachi said relating to the preparation for the coming of the Savior in the latter days was that the whole house of Israel had departed from Him, and they wanted to know how. He indicated that it was in the paying of their tithes and offerings. He said: "Ye have robbed me, even this whole nation." Then he said: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, . . . if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." (See Mal. 3:8-10.) What an invitation! The Lord extended to Israel in the latter days, as preparation for his coming, an invitation to return to him in the pay-

ment of their tithes and their offerings! Then he went a little further and said that he would rebuke the devourer for their sakes, that their crops should not fall before their time, and that all men should call them blessed. (See Mal. 3:11-12.)

We are a blessed people. The Lord has blessed us. After our pioneers were driven a thousand miles from civilization and transportation, they landed here in this wilderness. Isaiah saw that the Lord would cause the wilderness to blossom as the rose. (See Isa. 35:1.) He saw the rivers flow in the desert and flow down from the high places to make this land productive. (See Isa. 41:18.) And why? So that the Saints, when they were gathered here, could fulfill his promises. For if this gospel that Jesus referred to was to be preached in all the world, it had to be done by his children. And hundreds of thousands of Latter-day Saint missionaries since that time have been all over the world—some 25,000 of them at the present time—to declare the restoration of the gospel as one of the steps in the preparation for the return of the Savior, for he so indicated that it must be preached in all the world.

And then there were so many other things that needed to be done that required money in order to build the kingdom of God in the earth, like the building of our places of worship, these beautiful buildings that you see here in this city, this great metropolis. All of this because the Lord has truly blessed his people. And then the building of holy temples, including those that are now on the drawing boards, which will make, I think, a total of twenty. We are the only temple-building people in this whole world—and if the world were to build them, they wouldn't know what to do with them!

That brings us to one more thing that Malachi saw. He said:

"I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

"And he shall turn the heart of the

fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4:5-6.)

Just think of all that Malachi saw when he saw the coming of Elijah. What a consequence if it were not for his coming, for the Lord said that the whole earth would be utterly wasted. (See D&C 2:3.) Nobody in this world, I am sure, outside of this church, could tell you what the message of Elijah was. We wouldn't know either, except that Elijah came and appeared to Joseph Smith and Oliver Cowdery on the third day of April 1836 in the Kirtland Temple. As a result of that, and of the keys of the dispensation that Elijah brought, we have built all these holy temples. We understand the value of genealogical research, so we have built here in this city a genealogical library and these great vaults out in the mountains, a miracle in and of themselves. There is nothing else like them in the entire world. And all of that has been done to fulfill the mission of Elijah, lest the Lord come and smite the whole earth with a curse.

We are advised to study the scriptures, the older scriptures and the modern scriptures, to see what the prophets have said. Remember the words of Peter, that we have a more sure word of prophecy and that we do well to take heed. I want to bear you my testimony here that this is the work of God the Eternal Father.

As I stand here as an apostle of the Lord Jesus Christ, I bear you my witness that the prophecies of Malachi that I have referred to have been fulfilled in the restoration of the gospel at the hands of the Prophet Joseph Smith and the holy prophets who have succeeded him at the head of this church, even to our present prophet, President Spencer W. Kimball, whom I honor with all my heart, as I do all my brethren of the General Authorities. So I leave with you that witness, and pray God to give us the strength and the faith to do our part in the preparation of his kingdom.

In the name of the Lord, Jesus Christ, amen.

President N. Eldon Tanner

Elder LeGrand Richards of the Council of the Twelve has just spoken to us.

Before hearing President Kimball's concluding remarks, we should like to express, on behalf of all who have listened to the singing during the sessions of this General Conference, appreciation and our sincere gratitude to the members of the Tabernacle Choir for again giving so generously of their time to bring us the beautiful and inspiring music heard at this conference. We are grateful for the lovely music performed by the Primary Children's Choir at the Saturday Afternoon Session and for the Prospective Elders' Choir that sang at the Priesthood Session. We are also thankful to their conductors and organists.

We also thank all who have contributed in various ways to the success and inspiration of this lovely conference, especially the General Authorities who have given such appropriate and inspiring messages.

We appreciate the attention given by local and national press representatives and by representatives of radio and television in reporting sessions of this conference.

We thank our City officials for the cooperation given, the City traffic officers for courteously and efficiently handling the increased traffic; the Fire Department and the Relief Society and Church Health Unit nurses, who have been on hand to render service throughout the conference.

We are grateful to the Tabernacle ushers for seating the great audiences of these conference sessions in such a courteous manner.

We again express appreciation to the owners and managers of the many radio and television stations who have given public service time to carry sessions of this conference in the United States, Mexico, Central America, and Canada; by satellite to Australia, the Philippines, and South America; and by shortwave to Europe, Africa, and Latin America.

We thank the interpreters who have provided translation for the sessions of the conference.

Our beloved Prophet, President Spencer W. Kimball, will be our concluding speaker of the conference, after which the Tabernacle Choir will sing, "Come, Follow Me."

The benediction will then be offered by Elder Vaughn J. Featherstone, a member of the First Quorum of the Seventy and President of the Texas San Antonio Mission, following which this conference will stand adjourned for six months.

President Spencer W. Kimball

Beloved brothers and sisters, wasn't it a happy moment when we were permitted to be here today to hear that beautiful testimony of Brother LeGrand Richards? and the four new members of the First Quorum of the Seventy who poured out their hearts in those moments they had? and to hear all the other brethren who have given of their rich lives?

Tribute to Primary

I should like first to pay special tribute to the divinely inspired Primary organization of the Church. It is just a hundred years ago that Bishop Hess, with the approval of the First Presidency, called Aurelia Spencer Rogers to organize the first Primary in Farmington, Utah. From that humble begin-

ning has grown a worldwide organization that has touched the lives of millions of people. I am confident there is not one within the sound of my voice who has not had his or her life influenced for good by the teachings of the devoted officers and teachers of this Primary organization. This past month I have received hundreds and hundreds of birthday cards. Many of them have been handmade by the Primary children of the Church. It is the humble Primary leaders who through their teaching and personal example instill in the hearts and minds of these wonderful little children, in their sensitive and formative years, love for the Savior, the Church, and for its leaders.

Primary helps little boys and girls prepare for their future great responsibilities as mothers and fathers and citizens of Zion. All that is taught in Primary is virtuous, lovely, and of good report, and praiseworthy. May the Lord continue to bless and prosper the Primary organization of The Church of Jesus Christ of Latter-day Saints, together with all the other organizations who are doing comparable work.

I remember coming to this tabernacle as a boy from Arizona, with my father, to attend general conference. I was thrilled to hear all the Brethren speak. I have heard President Joseph F. Smith and all who have followed him up to now. I was thrilled at their utterances and took their warnings seriously, even as a young man. These men are among the prophets of God, just as were the prophets of the Book of Mormon and of the Bible. I do not remember ever feeling that these men pulled any punches or that their counsel went unheeded.

Do not reject the prophets

Various excuses have been used over the centuries to dismiss these divine messengers. There has been denial because the prophet came from an obscure place. "Can there any good thing come out of Nazareth?" (John 1:46.)

Jesus was also met with the question, "Is not this the carpenter's son?" (Matt. 13:55.) By one means or another, the swiftest method of rejection of the holy prophets has been to find a pretext, however false or absurd, to dismiss the man so that his message could also be dismissed. Prophets who were not glib, but slow of speech, were esteemed as naught. Instead of responding to Paul's message, some saw his bodily presence as weak and regarded his speech as contemptible. Perhaps they judged Paul by the timbre of his voice or by his style of speech, not the truths uttered by him.

We wonder how often hearers first rejected the prophets because they despised them, and finally despised the prophets even more because they had rejected them. Even so, why else is the record of rejection so complete? The cares of the world are so many and so entangling, even very good people are diverted from following the truth because they care too much for the things of the world, such as the young man who had kept all the commandments from his youth up. He could not do the one last thing that Jesus asked: "Sell all that thou hast, and distribute unto the poor." (Luke 18:22.) We read that he went away sorrowful for he had great possessions.

Sometimes people let their hearts get so set upon things and the honors of this world that they cannot learn the lessons they most need to learn. Simple truths are often rejected in favor of the much less-demanding philosophies of men, and this is another cause for the rejection of the prophets.

Poor excuses for not heeding prophets

But while there are various excuses for rejection, there's a certain cause for this sad record. It must not be passed over: the cares of the world, the honors of the world, and looking beyond the mark are all determined by a persuasive few who presume to speak for all. Paul had difficulty because there were no

leaders of thought among the Jews: Jesus was seen as a stumbling block, and among the Greeks, Christianity was seen as foolishness.

The holy prophets have not only refused to follow erroneous human trends, but have pointed out these errors. No wonder the response to the prophets has not always been one of indifference. So often the prophets have been rejected because they first rejected the wrong ways of their own society.

These excuses for rejection of the prophets are poor excuses. The trouble with using obscurity as a test of validity is that God has so often chosen to bring forth his work out of obscurity. He has even said it would be so. (See D&C 1:30.) Christianity did not go from Rome to Galilee; it was the other way around. In our day the routing is from Palmyra to Paris, not the reverse. Just because something is in our midst does not mean that we have been in the midst of it. We can daily drive by a museum or an art gallery but know nothing of what is inside.

The trouble with rejection because of personal familiarity with the prophets is that the prophets are always somebody's son or somebody's neighbor. They are chosen from among the people, not transported from another planet, dramatic as that would be!

David was the youngest son of eight. His eldest brother was peeved at the presumptuousness of David for even being at the front where Goliath taunted the armies of Israel. Those who were so busy being indignant with David missed the purity in David's indignation at Goliath, for the giant was defying the armies of the living God. (See 1 Sam. 17:28-32.)

David was a local boy and was ignored until he could no longer be ignored. The trouble with rejecting the prophets because they lack prestige is that Paul, who knew something of rejection, forewarned us when he said, speaking of the work of God, "For ye see your calling, brethren, how that not many wise men after the flesh, not

many mighty, not many noble are called." (1 Cor. 1:26.)

In multiple scriptures the Lord has indicated that he will perform his work through those whom the world regards as weak and despised. Of course, rejection of the holy prophets comes because the hearts of people are hardened, as people are shaped by their society. Yet even when the hardening is swift, it can also be subtle. Who, for instance, a scant twenty years ago would have foreseen the massive use of abortion in society today, like all the diseased doctrines of the devil. The practice is pleasing unto the carnal mind.

Prophets have a way of jarring the carnal mind. Too often the holy prophets are wrongly perceived as harsh and as anxious to make a record in order to say, "I told you so." Those prophets I have known are the most loving of men. It is because of their love and integrity that they cannot modify the Lord's message merely to make people feel comfortable. They are too kind to be so cruel. I am so grateful that prophets do not crave popularity.

If we need a reminder of harsh realities and the dangers of duty which prophets face, Jonah gives us a glimpse in relation to his call to the exceeding great city of Ninevah, which took three days just to walk through, its size was so intimidating. (See Jon. 3:3.) One cannot read about the prophet Ether, warning the city by day and hiding by night in a cave, without marveling at his capacity to go each day once again into that hostile city. (See Eth. 13.) We read of Enoch who was called when but a lad. He describes himself as a lad whom the people despised and who was slow of speech; yet he did his duty in love and compassion with stunning success. (See Moses 6.) I marvel at the empathy of these men in all ages, because even prophets have no immunity from thorns in the flesh. They learn to cast all their cares upon the Lord.

The testimonies of the holy prophets of God have been written in the scriptures but also have often been writ-

ten in red because these individuals are the Lord's prophets. They help us to see the end from the beginning. The prophets have always been free from the evil of their times, free to be divine auditors who will still call fraud, fraud; embezzlement, embezzlement; and adultery, adultery.

Give heed to counsel

Now as we conclude this general conference, let us all give heed to what was said to us. Let us assume the counsel given applies to *us*, to me. Let us harken to those we sustain as prophets and seers, as well as the other brethren, as if our eternal life depended upon it, because it does!

Now may I make a few further comments to let you know some of my concerns for us as a people who live in such challenging times. May I stress again the value of reading the addresses given at our general conferences in the *ENSIGN* magazine.

Please follow the counsel you have been given in the past and maintain your personal journals. Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity.

The spring of the year reminds us, too, of the need to garden so that we can produce some of our own food as well as flowers to beautify our yards and our neighborhoods. Even if the tomato you eat is a \$2.00 tomato, it will bring satisfaction anyway and remind us all of the law of the harvest, which is relentless in life. We do reap what we sow. Even if the plot of soil you cultivate, plant, and harvest is a small one, it brings human nature closer to nature as was the case in the beginning with our first parents.

How can one see the slackening of traditional moral standards and not notice the decline in decency? As a boy I saw how all, young and old, worked and

worked hard. We knew that we were taming the Arizona desert. But had I been wiser then, I would have realized that we were taming ourselves, too. Honest toil in subduing sagebrush, taming deserts, channeling rivers, helps to take the wildness out of man's environment but also out of him. The disdain for work among some today may merely signal the return of harshness and wildness—perhaps not to our landscape but to some people. The dignity and self-esteem that honest work produces are essential to happiness. It is so easy for leisure to turn into laziness.

Avoid immorality

How can one witness so many of those who ought to be good examples becoming bad examples and not cry out? Those who seem to flout the institution of marriage, and who regard chastity before marriage with fidelity after as old-fashioned, seem determined to establish a new fashion on their own and impose it upon others. Can they not see the gross selfishness that will lead finally to deep loneliness? Can they not see that, pushed by pleasure, they will become more and more distant from joy? Can they not see that their kind of fulfillment will produce a hollowness and an emptiness from which no fleeting pleasure can finally rescue them? The law of the harvest has not been repealed.

Once the carnal in man is no longer checked by the restraints of family life and by real religion, there comes an avalanche of appetites which gathers momentum that is truly frightening. As one jar loose and begins to roll down hill, still another breaks loose, whether it is an increase in homosexuality, corruption, drugs, or abortion. Each began as an appetite that needed to be checked but which went unchecked. Thus misery achieves a ghastly monument.

Decadence is very demanding and dogmatic, and it is no friend of liberty. Decadence which grew in the soil of tol-

erance and permissiveness soon seeks to drive out all of these. Then, finally, it reaches a point when, as one prophet declared, "There was no remedy." In such moments the prophets of God speak out even more forcibly, doing as Alma did when he began bearing down in pure testimony against the evils of his time. (See Al. 4:19.) Nothing less will do under those conditions.

We read of sections of this land where abortions outnumber live births, of how illegitimate births outnumber legitimate, and we wonder how long the judgments of God can be stayed. We read of those who have yielded to the fashion of the time and lived together without being legally married and wonder why such people do not realize that there can be no finding of their identity nor any real sense of belonging while they trample underfoot the commandments of God. We read of the increased portion of our children who are being reared by a single parent and wonder again about what will come when the law of the harvest operates. What is wrong is wrong, and trends do not make something right which is at variance with the laws of God.

We note the increasing coarseness of language and understand how Lot must have felt when he was, according to Peter, "vexed with the filthy conversation of the wicked." (2 Pet. 2:7.) We wonder why those of coarse and profane conversation, even if they refuse obedience to God's will, are so stunted mentally that they let their capacity to communicate grow more and more narrow. Language is like music; we rejoice in beauty, range, and quality in both, and we are demeaned by the repetition of a few sour notes.

Far from freeing those involved, sin is an admission of surrender to the herd. It is a capitulation to the carnal in man and a rejection of joy and beauty in this life and in the world to come. Because sin is such sadness, the righteous do not stress an attitude of "I told you

so"—because the righteous, in their love, truly wish they had been more effective in communication and in testifying so that there could be less misery and more happiness in the world. No wonder we who bear the plan of salvation feel a special urgency in sharing the gospel, because we love our own neighbor. May God help us in the opportunities which are ours to live righteously as a way of witnessing to the world, to speak out humbly but forthrightly, to lead out effectively and thoughtfully, ever using the gospel of Jesus Christ as our constant guide.

Testimony and blessing

Before closing I should like to just add—the four testimonies of these young, new leaders of the Church were very, very inspiring. When I heard each one of them say, "I have put everything I own or ever have owned upon the altar; it's there for the Lord or his servants to identify and to call upon," that pleased me because we know there is still faith in the Church, in Zion, among the youth, and among the young people who are growing up in this church. I would not wish to talk longer but just say, the Lord bless you, my brethren and sisters, as you return to your homes. Peace be with you. May you find every home to which you return a real Latter-day Saint home with all the gospel in it. I bear testimony to the divinity also of this great work which is the greatest thing in the world, as was said by one of the Brethren. In the name of Jesus Christ, amen.

The Tabernacle Choir sang the hymn, "Come, Follow Me."

The benediction was offered by Elder Vaughn J. Featherstone.

The Conference then adjourned for six months.

GENERAL WELFARE SESSION

A Welfare Services Session was held in connection with General Conference on Saturday morning, April 1, 1978, at 7 o'clock. Invited to attend this meeting were General Authorities, regional representatives, stake presidencies, high councilors involved in welfare work, bishoprics, and stake and ward Relief Society presidencies and others responsible for operating welfare production projects.

President Spencer W. Kimball presided at and conducted this session.

President Kimball opened the meeting with the following remarks:

President Spencer W. Kimball

We are happy to welcome you to this General Welfare Services Meeting attended by general and local pirst-

hood leaders and sisters of the Relief Society. The matters to be presented at this meeting are of vital importance to the effectiveness of the welfare program and we, therefore, request that you instruct those under your direction in the things you will be taught here.

Under the direction of Brother Jerold Ottley with Brother Robert Cundick at the organ, we shall begin this meeting by singing hymn No. 206: "The World Has Need of Willing Men."

The invocation will be offered by Elder Robert E. Wells of the First Quorum of the Seventy.

The congregation sang, "The World Has Need of Willing Men."

Elder Robert E. Wells offered the invocation.

President Spencer W. Kimball

My dear brothers and sisters, what a beautiful sight you are! The radiance of your faces and the beauties of nature on this Temple Square make my heart swell with thanksgiving for the blessings of the Lord. As we meet together in conference, I hope the spirit of gratitude permeates all we do and say, for truly the Lord delights to bless those who love and serve him." (See D&C 76:5.)

With the help of the Lord, I should like to remind us of several truths and obligations that should never be forgotten by us as leaders and as a people. Following these reminders, I should like to talk about the building of Zion through sacrifice and consecration.

Provide opportunities for self-reliance

First, may I remind bishops of the vital need to provide recipients of welfare assistance with the opportunity for work or service that thereby they may maintain their dignity and independence and continue to enjoy the Holy Spirit as they benefit from Church Welfare Services self-help efforts. We cannot be too often reminded that Church welfare assistance is spiritual at heart and that these spiritual roots would wither if we ever permitted anything like the philosophy of the dole to enter into our Welfare Services ministrations.

Everyone assisted can do something. Let us follow the order of the Church in this regard and insure that all who receive give of themselves in return.

May we be on guard against accepting worldly substitutes for the plan to care for his poor in this, the Lord's own way. As we hear talk of governmental welfare reforms and its myriads of problems, let us remember the covenants we have made to bear one another's burdens and to succor each according to his need. President Romney, our dean of Welfare Services, gave good counsel when several years ago he made this statement:

"In this modern world plagued with counterfeits for the Lord's plan, we must not be misled into supposing that we can discharge our obligations to the poor and the needy by shifting the responsibility to some governmental or other public agency. Only by voluntarily giving out of an abundant love for our neighbors can we develop that charity characterized by Mormon as 'the pure love of Christ.' (Moro. 7:47.) This we must develop if we would obtain eternal life." (*Conference Report*, 1972, p. 115.)

No "ism" should confuse our thinking in these matters. As a reminder of Church policy regarding individuals receiving government or other forms of charity, may I emphasize the following declaration of principle:

The responsibility for each member's spiritual, social, emotional, physical, or economic well-being rests first, upon himself, second, upon his family, and third, upon the Church. Members of the Church are commanded by the Lord to be self-reliant and independent to the extent of their ability. (See D&C 78:13-14.)

No true Latter-day Saint, while physically or emotionally able, will voluntarily shift the burden of his own or his family's well-being to someone else. So long as he can, under the inspiration of the Lord and with his own labors, he will work to the extent of his ability to supply himself and his family with the

spiritual and temporal necessities of life. (See Gen. 3:19, 1 Tim. 5:8, and Philip. 2:12.)

As guided by the spirit of the Lord and through applying these principles, each member of the Church should make his own decisions as to what assistance he accepts, be it from governmental or other source. In this way, independence, self-respect, dignity, and self-reliance will be fostered, and free agency maintained.

Underlying this statement is the recurring theme of self-reliance. No amount of philosophizing, excuses, or rationalizing will ever change the fundamental need for self-reliance. This is so because:

"All truth is independent in that sphere in which God has placed it, . . . as all intelligence also; otherwise there is no existence." (D&C 93:30.) The Lord declares that herein lies "the agency of man" (see D&C 93:31), and with this agency comes the responsibility for self. With this agency we can rise to glory or fall to condemnation. May we individually and collectively be ever self-reliant. This is our heritage and our obligation.

Personal and family preparedness

The principle of self-reliance stands behind the Church's emphasis on personal and family preparedness. Our progress in implementing the various facets of this personal and family preparedness is impressive, but there are still far too many families who have yet to heed the counsel to live providently. With the arrival of spring we hope all of you will put in your gardens and prepare to enjoy their produce this summer. We hope you are making this a family affair, with everyone, even the little ones, assigned to something. There is so much to learn and harvest from your garden, far more than just a crop itself. We also hope that you are maintaining your year's supply of food, clothing, and where possible, some fuel and cash savings. Moreover, we hope

that you are conscious of proper diet and health habits, that you may be fit physically and able to respond to the many challenges of life. Would you see to it that in your quorum and Relief Society meetings the principles and practices of personal and family preparedness are taught.

Fast offerings

We wish to remind all the Saints of the blessings that come from observing the regular fast and contributing as generous a fast offering as we can, and as we are in a position to give. Wherever we can, we should give many times the value of the meals from which we abstained.

This principle of promise, when lived in the spirit thereof, greatly blesses both giver and receiver. Upon practicing the law of the fast, one finds a personal well-spring of power to overcome self-indulgence and selfishness. May I refer you to bishop Victor L. Brown's masterful talk on this subject given last Welfare Conference and published in the November 1977 *ENSIGN*.

Establishing Zion

Now, brothers and sisters, would you put aside for a moment the pressing demands of this day and this week, and permit me to establish some very important perspectives about welfare services. For many years we have been taught that one important end result of our labors, hopes, and aspirations in this work is the building of a Latter-day Zion, a Zion characterized by love, harmony, and peace—a Zion in which the Lord's children are as one.

The vision of what we are about and what should come of our labors must be kept uppermost in our minds as we learn and do our duty in the present implementation of welfare service. This applies equally to all Church activities. In the fifty-eighth section of the Doctrine and Covenants the Lord shares

with us a glimpse of this Latter-day Zion:

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation.

"For after much tribulation come the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. . . .

"Behold, verily I say unto you, for this cause I have sent you—that you might be obedient, and that your hearts might be prepared to bear testimony of the things which are to come;

"And also that you might be honored in laying the foundation, and in bearing record of the land upon which the Zion of God shall stand; . . .

"And after that cometh the day of my power; then shall the poor, the lame, and the blind, and the deaf, come in unto the marriage of the Lamb, and partake of the supper of the Lord, prepared for the great day to come.

"Behold, I, the Lord, have spoken it" (D&C 58:3-12.)

This day will come; it is our destiny to help bring it about! Doesn't it motivate you to lengthen your stride and quicken your pace as you do your part in the great sanctifying work of the kingdom? It does me. It causes me to rejoice over the many opportunities for service and sacrifice afforded me and my family as we seek to do our part in establishing Zion.

Obedience

In the earliest years of this dispensation the people faltered in attempting to live the full economic plan of Zion, the united order. Because of their transgressions, the Lord chastened them in these words:

"Behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of

their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself." (D&C 105:3-5.)

The Lord further counsels that we must learn obedience and be developed in character before he can redeem Zion. (See D&C 105:9-10.)

A few verses later in this same revelation, the Lord repeals the law of Zion in these words and with this promise:

"And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.

"And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion." (D&C 105:34, 37.)

The length of time required "to accomplish all things pertaining to Zion" is strictly up to us and how we live, for creating Zion "commences in the heart of each person." (*Journal of Discourses*, 9:283.) That it would take some time to learn our lessons was seen by the prophets. In 1863 Brigham Young stated:

"If the people neglect their duty, turn away from the holy commandments which God has given us, seek their own individual wealth, and neglect the interests of the kingdom of God, we may expect to be here quite a time—perhaps a period that will be far longer than we anticipate. (*Journal of Discourses*, 11:102.)

Zion built among pure in heart

Unfortunately we live in a world that largely rejects the values of Zion. Babylon has not and never will com-

prehend Zion. The Lord revealed our times to the prophet Mormon, who recorded this statement in a closing chapter of the Book of Mormon:

"Behold, I speak unto you as if ye were present, and yet ye are not. But . . . Jesus Christ hath shown you unto me, and I know your doing.

"For behold, ye do love money, and your substance, and your fine apparel, and the adorning of your churches, more than ye love the poor and the needy, the sick and the afflicted." (Morm. 8:35, 37.)

This state of affairs stands in marked contrast to the Zion the Lord seeks to establish through his covenant people. Zion can be built up only among those who are the pure in heart, not a people torn by covetousness or greed, but a pure and selfless people. Not a people who are pure in appearance, rather a people who are pure in heart. Zion is to be in the world and not of the world, not dulled by a sense of carnal security, nor paralyzed by materialism. No, Zion is not things of the lower, but of the higher order, things that exalt the mind and sanctify the heart.

Zion is "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (D&C 82:19.) As I understand these matters, Zion can be established only by those who are pure in heart, and who labor for Zion, for "the laborer in Zion shall labor for Zion; for if they labor for money they shall perish." (2 Ne. 26:31.)

As important as it is to have this vision in mind, defining and describing Zion will not bring it about. That can only be done through consistent and concerted daily effort by every single member of the Church. No matter what the cost in toil or sacrifice, we must "do it." That is one of my favorite phrases: "Do It." May I suggest three fundamental things we must do if we are to "bring again Zion," three things for which we who labor for Zion must commit ourselves.

Eliminate selfishness

First, we must eliminate the individual tendency to selfishness that snares the soul, shrinks the heart, and darkens the mind. President Romney recently referred to the tragic cycle of civilization, a cycle propelled by anyone who seeks for power and gain. Was it not this that led Cain to commit the first murder "for the sake of getting gain"? (Moses 5:50.) Is not this the spirit of the anti-Christ in which "every man prospered according to his genius, and . . . every man conquered according to his strength; and whatsoever a man did was no crime"? (Al. 30:17.) Did not Nephi single this out as the spirit which led his generation to destruction:

"Now the cause of this iniquity of the people was this—Satan had great power, unto the stirring up of the people to do all manner of iniquity, and to the puffing them up with pride, tempting them to seek for power, and authority, and riches, and the vain things of the world." (3 Ne. 6:15.)

If we are to avoid their fate, we must guard against the very things that caused their downfall. The Lord himself declared to our grandparents: "And again, I command thee that thou shalt not covet thine property." (D&C 19:26.)

He further counseled his young church by saying:

"Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland:

"For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them." (D&C 98:19-20.) It is incumbent upon us to put away selfishness in our families, our business and professional pursuits, and our Church affairs. I am disturbed when I hear of stakes or wards having difficulty dividing equity in welfare projects or making equitable storehouse commodity production assignments. These things should not be. Let us resolve

today to overcome any such tendencies.

Work in harmony

Second, we must cooperate completely and work in harmony one with the other. There must be unanimity in our decisions and unity in our actions. After pleading with the saints to "let every man esteem his brother as himself" (D&C 38:24), the Lord concludes his instructions on cooperation to a conference of the membership in these powerful words:

"Behold, this I have given unto you as a parable, and it is even as I am. I say unto you, be one; and if ye are not one ye are not mine." (D&C 38:27.)

"If the Spirit of the Lord is to magnify our labors, then this spirit of oneness and cooperation must be the prevailing spirit in all that we do. Moreover, when we do so, we are told by the Prophet Joseph Smith that "the greatest temporal and spiritual blessings which always come from faithfulness and concentrated effort, never attended individual exertion or enterprise." (*Teachings of the Prophet Joseph Smith*, p. 183.) There are few activities in the Church that require more cooperation and concerted effort than Welfare Services. Whether it is rallying to find employment for a displaced quorum member, toiling on a production project, serving as a lead worker at a Deseret Industries, or accepting foster children in the home, it is cooperation and mutual concern that determines the overall success of the Storehouse Resource System.

Sacrifice

Third, we must lay on the altar and sacrifice whatever is required by the Lord. We begin by offering a "broken heart and a contrite spirit." We follow this by giving our best effort in our assigned fields of labor and callings. We learn our duty and execute it fully. Finally we consecrate our time, talents, and means as called upon by our file leaders and as prompted by the whis-

perings of the Spirit. In the Church, as in the Welfare system also, we can give expression to every ability, every righteous desire, every thoughtful impulse. Whether a volunteer, father, home teacher, bishop, or neighbor, whether a visiting teacher, mother, homemaker, or friend—there is ample opportunity to give our all. And as we give, we find that “sacrifice brings forth the blessings of heaven!” (*Hymns*, no. 147.) And in the end, we learn it was no sacrifice at all.

Charity

My brothers and sisters, if we can do this, then we will find ourselves clothed in the mantle of charity “which is the greatest of all, for all things must fail—

“But charity is the pure love of

Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him.” (Moro. 7:46–47.)

Let us unite and pray with all the energy of heart, that we may be sealed by this bond of charity; that we may build up this latter-day Zion, that the kingdom of God may go forth, so that the kingdom of heaven may come. This is my prayer and testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric, will now address us.

He will be followed by Sister Barbara B. Smith, General President of the Relief Society.

Bishop J. Richard Clarke

Second Counselor in the Presiding Bishopric

A bishop's ministry is blessed with joy-filled opportunity to “succor the weak, lift up the hands which hang down, and strengthen the feeble knees.” (D&C 81:5.) As the father of the ward, he is looked to for answers to a whole range of human problems:

- To an unemployed father—a job
- To a family home gutted by fire—furniture and clothing
- To a grateful recipient harvesting the corn crop—meaningful work
- To an unwed mother—a new home and loving parents
- To an emotionally disturbed couple—a trained therapist
- To a willing but unemployable member—dignity through labor

Temporal and spiritual needs

Each bishop knows that min-

istering to the temporal needs of stricken members awakens in him a spark of the divine nature. The Savior taught us that all things are spiritual unto him. Elder B.H. Roberts declared that the highest development of the spiritual is in its connection with the physical. (See B.H. Roberts, *The Mormon Doctrine of Deity*, Salt Lake City: The Deseret News, 1903.) In our temporal world, the problems of the flesh are real and constant and demanding. The Church has been commissioned of the Lord to provide the means by which its members may solve these problems. President McKay was once challenged by a man who said, “*If yours is the only true church, then it must have the answer to every problem of the human soul, spiritually, temporally, and socially.*” Brothers and sisters, we do have the answers!

It has always been the disposition of the true disciples of Christ, as they

reached higher degrees of spirituality, to look after the needy. During Alma's day,

"They did impart of their substance, every man according to that which he had, to the poor, and the needy, and the sick, and the afflicted; . . .

"And thus, in their prosperous circumstances, they did not send away any who were naked, or that were hungry, or that were athirst, or that were sick, or that had not been nourished." (Al. 1:27, 30.)

In this dispensation, the Lord has declared, "I give unto the church in these parts a commandment, that certain men among them shall be appointed. . . . And they shall look to the poor and the needy, and administer to their relief that they shall not suffer." (D&C 38:34-35.)

From then until now, the Lord has patiently allowed us to learn the principles that govern temporal salvation. It took the terrible economic depression of the 1930s to restimulate the Church to apply revealed principles and develop a formal plan under which the priesthood could minister to our needy. The fundamentals of the Welfare Plan were articulated in 1933. Stake presidents and bishops were asked to survey their needs. Because of its great complexity, the matter was taken under advisement for three years.

The welfare system

In October 1936, the First Presidency officially put into operation the Welfare Plan of the Church. You are acquainted with their published statement. And I quote, in part:

"Our primary purpose was to set up, in so far as it might be possible, a *system* under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self respect be once more established amongst our people." (In *Conference Report*, Oct. 1936, p. 3; italics added.)

Perhaps, like me, you have heard this declaration of principle many times and yet not fully considered that our individual efforts are to be united through a *system*—a system that is balanced and integrated, not merely that men shall be clothed and fed, but, to continue to quote from the Presidency, "The eternal man should be built up by self-reliance, by creative activity, by honorable labor, by service. From the beginning the long-range objective of the Welfare Plan was to build character in the members of the Church, both givers and receivers alike."

Storehouse Resource System

The welfare system has expanded and matured and is now referred to as the *Storehouse Resource System*. The system is established on the six foundational principles of Welfare Services, which are love, work, self-reliance, service, stewardship, and consecration. While the bishop authorizes assistance from the system, each of us contributes resources to the system.

No bishop stands alone in his ministry. Thanks to the consecrations of the Saints, he has a full range of services and aids available through this great resource system. Many in the Church perceive a storehouse to be just a general store where food and clothing may be obtained on a bishop's order. However, as members' needs have expanded, the Storehouse Resource System has broadened to include:

- Employment services
- Bishops storehouses
- Production projects
- LDS Social Services
- Deseret Industries
- Fast offerings and other welfare resources

Bishops may now provide clothing, shelter, food, medical assistance, employment, adoption and foster care services, and professional therapy for the emotionally afflicted.

Surely the "founding fathers" of the Welfare Plan must be thrilled to see the magnificent evolution of the system they envisioned. Let us thank the Lord for those who in darkness, see, and from doubtings, lead! Let us thank the Lord for prophets who can see, in finished form, the visions of the mind. It was this capability that President Romney referred to in his quotation of Brigham Young when he said:

"If any of you had a vision of Zion, it was shown to you in its beauty and glory after Satan was bound. . . . You did not see a vision of driving cattle across the plains and where you would be mired in this or that mudhole. You did not see the stampedes among the cattle, and those of a worse character among the people.

"But you saw the beauty and glory of Zion that you might be encouraged and prepared to meet the afflictions, sorrows and disappointments of this mortal life and overcome them and be made ready to enjoy the glory of the Lord as it was revealed to you."

President Romney then concludes: "We have . . . visions of the welfare program. We have great visions of the redemption of Zion and the building of the new Jerusalem, the inauguration of the United Order, the coming of the Millennium. But before these visions materialize, we must travel some rough roads." (Addresses delivered at the special Welfare Meeting, 5 Apr. 1949, p. 13.)

Could this have been the day envisioned by President J. Reuben Clark, who said in 1942: "We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great *fundamentals* of the United Order." (In *Conference Report*, Oct. 1942, p. 57; italics added.)

I am persuaded that in the ensuing thirty-six years since President Clark

made this statement the Welfare Plan has more *thoroughly been put into operation*. Last October Conference President Kimball stirred our imaginations with this challenge:

"As I considered my remarks for this Welfare session, I was struck by the thought that . . . a generation has passed since the reestablishment of this great welfare work. . . . In my mind's eye the great leaders of this effort passed in review. . . .

"As I recounted their contributions and the Church's splendid growth in Welfare Services, I encountered this question: Do our people today and more particularly do our regional, stake, and ward leaders today *have the same grasp of welfare principles and the same commitment to Welfare Services work* as did those of this previous generation?" (ENSIGN, Nov. 1977, p. 76.)

It is my conviction, President Kimball, that this generation accepts the challenge and has indeed "lengthened its stride" in its present implementation! We have entered a new era in Welfare Services, one characterized by improvement in five areas of activity:

Five areas of improvement

First—*better coordination and cooperation within the system* so that production, processing, and distribution now flow more effectively. This means that priesthood employment leaders need to integrate better their efforts with the local Welfare Services Employment Center. It means better utilization of the great volunteer efforts of the Saints, whether on our project farms, or in LDS Social Services offices, or in Desert Industries, or whatever.

Next, *improved planning* so that the Storehouse Resource System operates as an integrated whole, thereby allowing us to control and balance its growth. Superior planning and good judgment will reduce the possibility of compromise in establishing and maintaining all elements of the system.

Third, *increased managerial effec-*

tiveness in all aspects of our welfare operations. The last four decades of welfare work have served as a powerful schoolmaster to teach us basic principles and disciplines. With new technologies and management skills, we can far exceed our previous productivity and efficiency.

Next, *higher levels of commitment and consecration to the kingdom*. Our quorum representatives and visiting teachers, as agents of the bishop, must get more involved in searching out the distressed and the needy. In our time of abundance, we must be generous with our surplus, which may be consecrated through the medium of the fast offering into the resource system. We are not restricted to paying the equivalent value of two meals only. Our prophet has entrusted us to give even ten times more than two meals where possible. (See *Conference Report*, Oct. 1974, p. 184.) The prosperous should think beyond their ward and stake boundaries. Through the fast offering, we are distributing our expressions of love through the bishop to the one in need. This is the Lord's way, wherein both giver and receiver are blessed to the ultimate salvation of both.

Finally, *increased spirituality*, which implies a closer communion with the Savior and more sensitivity to the Spirit in our daily lives. Our prophet has counseled us to "emulate the Savior in your life by serving and consecrating, by overcoming temporally so that you might more fully achieve spiritually." (ENSIGN, Nov. 1977, p. 79.)

New era of welfare services

My brothers and sisters, it is my sincere belief that this new era of Welfare Services implementation by our generation is proceeding as the Lord has ordained it. It goes forth to meet a perceived but not a completely defined need. President Harold B. Lee, in his last public reference to Welfare Services, stated:

"There is no person who knows the

purpose for which this Welfare Program is being instituted, but hardly before sufficient preparation has been made the real purpose will be revealed, and when that time comes, it will challenge every resource of the Church to meet it." (Church Employees Christmas Program, 1973.)

Perilous times await us. Judgments will be poured out upon the wicked. Saints must live in obedience to righteous principles to be safe from the calamities declared by holy prophets. There is much work to be done before the return of our Lord and Savior. It is true that we do not know precisely the day of the Lord's second coming. As Elder Bruce R. McConkie says, "Deliberately and advisedly the actual time of his coming has been left uncertain and unspecified, so that men of each succeeding age shall be led to prepare for it as though it would be in their mortal lives." (*Doctrinal New Testament Commentary*, vol. I, Salt Lake City: Bookcraft, 1973, p. 675.) Now there is always some risk in speaking of prophetic events in connection with welfare planning because there are those who jump to speculative conclusions. But the Lord gives us prophecy that we might prepare ourselves: for he said, "If ye are prepared ye shall not fear." (D&C 38:30.)

The Storehouse Resource System enables us to apply the principles of preparation, love, service, sacrifice, and consecration. It is only upon these principles and these works that Zion is ever established. I bear witness that while we now face and will always face difficult challenges, this is God's kingdom; this is his work; we are his people; and our ultimate triumph through the Lord is assured, to which I testify in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop J. Richard Clarke, Second Counselor in the Presiding Bishopric has just spoken to us. We shall now hear from Sister Barbara B. Smith, General President of the Relief Society.

Sister Barbara B. Smith

Relief Society General President

Sunrise, sunset—swiftly fly the years. . . ." (From *Fiddler on the Roof*, 1964.)

Those lines from the poignant song bring a memory of two friends who, like the father and mother portrayed in *Fiddler on the Roof*, did not "remember getting older." The man was about sixty-three and the woman fifty-five. Both were healthy, happy, and employed in work they enjoyed.

One day the man was told he must take an immediate retirement. On the Monday morning the retirement took effect, the husband watched his wife prepare to leave for work. He realized that he would be home alone with nothing to do. He had no occupation, no hobbies, no special interests, and no plans for the future.

As he followed his wife to the door that morning, he exclaimed in anguish, "What's going to happen to me? What can I do?"

What, indeed, was there for this man to do, who one day was at the peak of his career and the next day was classified among the elderly unemployed? He was left to try to find a new life for himself or to vegetate and die. Sadly I add that within a brief time he did die.

Now there are those who would say that this crisis in the lives of my friends was inevitable. This, of course, is true. Aging is a natural process.

Preparing for old age

President N. Eldon Tanner has counseled: "People of all ages must realize that one day they could be old. . . . A time for which we should all prepare." ("Preparing for Old Age," *EN-SIGN*, Dec. 1976, p. 4.)

Many different circumstances and factors affect the quality of a person's life in the later years. But there is a corollary between preparing for old age and enjoying it when it comes. We are

told in the Doctrine and Covenants: "If ye are prepared ye shall not fear." (D&C 38:30.)

May I suggest a few preparations?

Develop good attitudes

First, we can begin now to develop good attitudes toward the later years. We can learn to respect the wisdom, experience, and value of older people. We can strengthen our family ties and appreciate the assets of many generations in a family: the children, youth, adults—including the elderly.

With careful planning, a family can have loving, rewarding experiences in caring for its elderly members. There is no better way to teach children respect for the elderly and the need for everyone to prepare for that time in life than by helping to care for their older relatives.

Financial preparedness and service

Second, we can practice the principles of financial preparedness by living within our means and saving for the time when our earnings cease.

Third, we can make service to others a lifetime habit; the older years may bring even more time for service as the hours once devoted to earning a livelihood or rearing a family can be used to enrich the lives of others through church and community service.

We can also enrich our own lives by learning new skills after our full-time occupation has relaxed its demands. Learning should be a lifetime pursuit.

Health

Finally, good health practices pay important dividends in later years. Our physical health can be enhanced when we keep the Word of Wisdom, eat a

well-balanced diet every day, practice good dental hygiene, control weight, get adequate sleep and rest, maintain a physical fitness program, and adhere to medical procedures which insure a healthy life.

Example

Some who reach retirement age seem to feel, "I've done my share. Now it's someone else's turn." But withdrawal, according to gerontologists and others who work with the aging, can actually hasten the aging process.

My Aunt Martha is soon to be ninety-five years of age. I'd challenge almost anyone to keep up with her. There seems to be no end to what she finds to do. She attends civic meetings. She studies her Church lesson assignments and makes appropriate contributions to classroom discussions. In a time of need, she is the first one to render compassionate service. I've heard many people say that the bowl of hot soup she brought was just what they needed. Was it the food or the loving concern which was special?

Sisters in her visiting teaching district know she will be there early in the month. She attends two or three sessions each time she goes to the temple. She keeps current her genealogical records, helps with the housework and gardening.

But I think her greatest joy is missionary work. She filled a mission in Southern California when she was seventy-five years of age, and since then I don't suppose she has let a single opportunity to share the gospel pass her by. She loves and is loved. She is grateful for life and lives each moment fully.

Priesthood and Relief Society leaders must be aware of the great potential of those like Aunt Martha who are in their later years and can give useful service. Besides the traditional assignments for the elderly, we suggest substitute-grandparenting; teaching in mini-classes such skills as knitting, crocheting, gardening, breadmaking, and

quilting, or other skills which younger women often need to learn. They might read to the visually handicapped, compile family and ward histories, write letters for those who need such help, or teach those who wish to learn to read or write.

A wonderful world of service may emerge for those with time and skills to offer!

Caring for dependent elderly

So far, I have been speaking about the independent elderly, but there are many aged people who are dependent. Some are partially bedridden; others are senile or physically incapacitated. These older people must not be neglected. Some may be adequately cared for in their own homes with the aid of such services as meals brought in to them each day, housekeeping, shopping, out-patient medical services, and a daily telephone check, while other older people need twenty-four-hour care and attention. Often, even though families give this loving care to the elderly, they and the elderly need supportive services from others.

Relief Society and priesthood leaders should be particularly aware of the needs of these families and their elderly members.

The dependent elderly need the kindness and the attention of loving friends and visiting and home teachers. A busy mother in a home may need a few hours' respite from the constant care of an older person, just as a young mother does from the constant care of young children. Relief Society Assigned Compassionate Service could be a natural response to this need.

There may be times when the medical and physical needs of the aged can only be met by institutional care. When this is necessary, Relief Society and priesthood leaders may assist family members by helping evaluate the appropriateness of the institution.

And after a family member enters a health care institution, the family and

the Church need to continue their supportive interest with regular visits and expressions of love. Visiting teachers, and, where appropriate, special nursing-home Relief Society sessions, can be a blessing to sisters in such institutions.

Church members will be led to a greater understanding of their responsibilities regarding the aged if a stake uses the new BYU film production *The Mailbox* as the focus of a discussion on the needs and contributions of its elderly members.

Compassionate spirit

When the time of old age comes upon us—and it surely will, for “swiftly fly the years,” as the song says—we need to come to that time with a courage born of faith and of preparation. Underlying all we do for ourselves and for our own, we must remember the

aged with the compassionate spirit of Christ in whose work we are engaged.

May the cry of the psalmist ring in our hearts:

“Cast me not off in the time of old age;

“Forsake me not when my strength faileth.” (Ps. 71:9.)

I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Sister Barbara B. Smith, General President of the Relief Society, has just spoken to us.

Elder A. Theodore Tuttle, a President of the First Quorum of the Seventy, will now address us.

He will be followed by Bishop Victor L. Brown, the Presiding Bishop of the Church.

Elder A. Theodore Tuttle

Of the Presidency of the First Quorum of the Seventy

One day in South America we had the interesting experience of seeing in a hot jungle area a small brownish gray animal hanging upside down in a tree. It had rather long front paws and short back legs. Its movements were so slow that it was hard to know whether it was alive or dead. We were told that it was a sloth. I was intrigued because reference to the sloth appears in scripture. The Lord used it with disdain, referring to those who were slow to act.

Remove curse of idleness

When the welfare program was begun in the 1930s, it aimed to eliminate the curse of idleness, reestablish self-respect, and help people to help themselves. The basic principles of the Lord's economic system had earlier

been revealed to the Prophet Joseph. Nearly everything that has happened since then has been to prepare us for the time when this program would be needed to a far greater extent. In the intervening years, many great principles have been declared. I shall review these briefly.

President Grant declared: “The Church needs blessings, and the only way we can receive . . . them . . . is by keeping the laws on which these blessings are predicated. The fundamental law pertaining to the welfare of our people is fast offering. The reason we want to stress the paying of fast offerings is because we need blessings that come from paying fast offerings.”

President Clark counseled: “Live within your means. Get out of debt. Keep out of debt. Lay by for a rainy

day which has always come and will come again. Practice and increase your habits of thrift, industry, economy, frugality." (In *Conference Report*, Oct. 1937, p. 107.)

"Let every head of every household see to it that he has on hand enough food and clothing, and, where possible, fuel also, for at least a year ahead. . . . Let every man who has a garden spot, garden it; every man who owns a farm, farm it." (In *Conference Report*, Apr. 1937, p. 26.)

"Cash is not food, it is not clothing, it is not coal, it is not shelter; and we have got to the place where no matter how much cash we have, we cannot secure those things in the quantities which we may need. . . . All that you can be certain you will have is that which you produce." (In *Conference Report*, 000., 0000 p.)

"We must purge our hearts of the love of ease; we must put out from our lives the curse of idleness. God declared that mortal man should earn his bread by the sweat of his brow. That is the law of this world." (In *Conference Report*, Apr. 1937, p. 26.)

"Many of us are not yet willing to bring ourselves under control and to quit spending not only all of our savings, but also all we are making, and in addition, running in debt on installment buying." (In *Conference Report*, Apr. 1948, p. 117.)

Role of Relief Society

You sisters will be pleased to hear again his counsel: "If there is any Bishop in this Church who thinks he can get along without his Relief Society, he does not yet know his job. And if he is getting along without his Relief Society, he is not doing his job." (In *Conference Report*, Apr. 1948, p. 177.)

(May I state parenthetically that the displays in the Relief Society building of ideas for home storage, suggestions for meeting emergencies, etc., should be visited by all who attend the conference.)

President Harold B. Lee said, "Priesthood plus womanhood together bring exaltation! Priesthood plus womanhood is necessary in welfare. Without this teamwork, never in the world would we accomplish what we are doing in the welfare program." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 2 Oct. 1971.)

Welfare affects each member

President Lee also taught: "Keep in mind that the Church welfare program must begin with you personally and individually. It must begin with every member of the Church. . . . You have to act for yourself and be a participant before the welfare program is active in your household. Moving out from there, then, to quorums, to united teamwork . . . tremendous results can come." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 5 Apr. 1969.)

"May the Lord help us to understand these fundamentals, and guide us to that destiny which . . . is . . . to attain, a full consecration, wherein we consecrate our lives, all that we have and are . . . for the upbuilding of the kingdom. Then only can we develop the faith necessary to an exaltation in the celestial kingdom." (Harold B. Lee, address delivered at Welfare Agricultural meeting, 5 Oct. 1968.)

President Romney has said, "Both history and prophecy—and, I may add, common sense—bear witness to the fact that no civilization can long endure which follows the course charted by be-mused manipulators and now being implemented as government welfare programs all around the world.

"Babylon shall be destroyed, and great shall be the fall thereof. (See D&C 1:16.)

"But do not be discouraged. Zion will not go down with her, because Zion shall be built on the principles of love of God and fellowman, work, and earnest labor, as God has directed. . . .

"As we prepare for the building of

Zion, we must not and we shall not abandon the basic principles upon which our Church Welfare Services are founded: *Love*—love of God and neighbor—and *work*, or labor.” (In *Conference Report*, Apr. 1976, p. 169.)

Elsewhere he states, “Almost from the beginning of my service in Church welfare I have had the conviction that what we are doing in this welfare work is preliminary to the reestablishment of the law of consecration and stewardship as required under the united order. If we could always remember the goal toward which we are working, we would never lose our bearings in this great work.” (In *Conference Report*, Apr. 1977, p. 118.)

Listen to counsel

Now, brethren, listen to Alma’s landmark counsel for leaders: “And he commanded them [the leaders] that they should teach nothing save it were the things which he had taught, and which had been spoken by the mouth of the holy prophets.” (Mosiah 18:19.) We are under that same obligation.

President Tanner said that President Romney was the best informed and greatest authority in the Church today on welfare programs. In the last few years President Romney has restated and expounded the fundamental principles of the welfare program. The major addresses of the welfare sessions have been reported in the conference editions of the *ENSIGN* magazine for the last five conferences.

Quorum leaders responsibility

The preventive aspects of the welfare program can and must be accomplished by you quorum leaders learning, teaching, and implementing these principles. Besides the preventive work, there is the work of rehabilitation. The individual who is in need of sustenance help should be built back into a self-supporting member of the Church. This is the work of the priest-

hood quorums as Elder Hinckley illustrated so beautifully six months ago. The quorum must help its weakened members.

Likewise, on you Aaronic Priesthood quorum leaders—including the bishopric, of course—falls the responsibility to teach welfare principles to over half a million young men and women.

Often we hear youth say: “What is there to *do*?” In addition to the collection of fast offerings by the deacons, some of the finest opportunities lie in the area of Welfare Services. Brethren, build into your programs the excellent activities suggested in the *Aaronic Priesthood Quorum Guidebook* and *The Activity Book*. Here is a sampling of the useful and interesting ways in which youth can participate in home storage and Welfare Services activities: store and preserve food and water, store firewood and make newspaper logs, prepare an inventory of family possessions, plant a garden, build a compost pile and make an outdoor storage pit, prune fruit trees, make shopping comparisons, learn about proper diet, cook game fish or meat, clean a house, repair an electrical cord, replace a water faucet, paint the interior and exterior of a house, and enjoy a festival of homemaking skills.

Each of these ideas has other suggested projects that are both fun and useful.

True principles

Brothers and sisters, I have reviewed briefly these principles. They are true. You can live them. Now I give a word of caution, even warning. The word *sloth* or *slothfulness* appears in scripture twenty-five times, generally to condemn those who were slow to act. As we watched that sloth hanging in the tree, it reached out ever so slowly to pull off a leaf, then slower still brought it back and put it into its mouth. As we watched it we could understand the words *impatient*, *irritated*, *exasperated*. The Savior’s reference to the sloth and slothfulness illustrates His displeasure

and impatience with the person who is slow to act, who is slothful. Brethren and sisters, our generation has been counseled patiently for more than forty years. It is no longer optional to learn and teach and implement these principles. It is crucial!

This work is divine. It will yet save and exalt us. That exaltation will come by living this law. May we in unity rise to this challenge and do it, I humbly pray in the name of Jesus Christ. Amen.

Bishop Victor L. Brown

Presiding Bishop

This morning I would like to speak of a division of Welfare Services which is rarely mentioned in this Welfare Services meeting, and yet through its organization and activities it draws all who participate—the giver and the receiver—so very close to the Savior. We might appropriately call it a “haven of love,” a very special haven for some very special people, where perhaps for the first time an individual begins to feel worth something after all—

where the environment is such as to help one regain his self-respect;

where lack of training, skills, or aptitude is not considered a handicap;

where a person is treated with tender, loving care, regardless of mental or physical limitations;

where by making a contribution, no matter how modest, a person gains the feeling of being needed, worthwhile, and important;

where each work day begins with a morning devotional.

Deseret Industries

This haven for special people is Deseret Industries. Deseret Industries epitomizes the spirit of the Savior's teachings and is one of the most exciting aspects of Welfare Services. What

President Spencer W. Kimball

We have just listened to Elder A. Theodore Tuttle of the First Quorum of the Seventy.

Bishop Victor L. Brown, the Presiding Bishop of the Church, will now speak to us.

makes it so exciting is the influence it has in the lives of people who serve there. Let me introduce you to some of these wonderful people.

[A film was shown.]

Perhaps you sense now why these are such wonderful people. Their example of faith, self-reliance, and determination is a beacon and a sermon to all. Let me share with you in a little more detail what happens to those who work at Deseret Industries. A father tells this story of his son:

“The great blessing we have in our home is the oldest of our three boys. He is thirty-one years of age and was injured at birth. As a result of brain damage, his muscular coordination and powers of speech have been severely impaired. Mentally, he's just as normal as anyone.

“He has one of the greatest personalities I've ever seen. Everything is okay with Mike. He's a grand sport, so grateful for everything you do for him, never complains. He has a great sense of right and wrong and is always on the side of the good guys. He had more to do with my joining the Church than anything else. I learned a lot about praying by praying for him.

“About the time our regional Deseret Industries store was to be completed,

the bishop made the suggestion that perhaps Mike could find a job there. Neither my wife nor I could bear to think of taking him any place and leaving him alone like that, but after talking to the bishop and stake president, we decided to give it a try.

"It has turned out to be one of the greatest things that has ever happened in our lives, or in Mike's. At first they had him dyeing shoes, with the result that he got more dye on himself than on the shoes. So they put him to washing dishes. He must have broken too many because they changed him to sorting rags. Presently he is cutting off buttons, for which he is paid eighty cents an hour. Can you imagine what eighty cents worth of buttons would be? I doubt that a normal person could cut off eighty cents worth of buttons an hour. But the main interest at Deseret Industries is making people feel useful and happy.

"If you want to give yourself a spiritual treat, just visit Deseret Industries and associate with those who work there and see how much love and concern they have for each other, and how happy they are in their work."

Personal worth

An awakening to a sense of personal worth stands at the heart of everything Deseret Industries does. It is exhibited in the theme song adopted by the Mesa Deseret Industries. At the dismissal from morning devotional, all the workers sing, "Let Me Call You Sweetheart." As they walk arm in arm to their work stations, you witness a feeling of profound love.

Brother Jim Clegg, manager of the Murray Deseret Industries, attended a sacrament meeting in his son's ward, where the program was provided by some retarded youth. The final number was a solo to be sung by a sweet mongoloid sister. Brother Clegg knew this young woman could sing because she participated in the Murray Deseret Industries choir, but little did he know

that one of the seventy-year-old brethren at the Deseret Industries had been working closely with her because he recognized some natural vocal ability.

As she stood up to perform her number, she noticed Brother Clegg in the audience and cried out, "That's my Deseret Industries manager, there in the back!" She proceeded to tell the congregation that Deseret Industries was the most wonderful place in the whole world.

As she sang "I Am a Child of God," no one in the audience doubted that indeed Deseret Industries is the most wonderful place in the world.

Blesses lives

In May 1938, the Deseret Industries was established. Its charter was outlined by the First Presidency to permit those who have to share with those who have not by giving of their surplus property, such as clothing, furniture, appliances, etc., to Deseret Industries—where the work of renovation would employ the unemployed—and to make available those same articles of good quality at affordable cost.

Although it would appear that employment is the prime purpose of Deseret Industries, it is only a means to an end—the end being to bless the lives of these people through work. Not only does it bless those who work, but also those who give. Deseret Industries could not function were it not for the generosity of those who give goods and materials which the workers mend and repair.

Of course, the next step is obvious: this restored merchandise must be sold to complete the cycle.

You may be interested in what has happened in Deseret Industries from its beginning forty years ago. As of March 1, 1978, there were 1,700 handicapped employees in twenty-two Deseret Industries stores and satellites. Approximately 60 percent of gross receipts goes directly into handicapped salaries. Presently we have units in Utah, Idaho, Ari-

zona, California, and soon-to-be-opened stores in Oregon, Colorado, and Nevada.

My purpose in speaking of Deseret Industries today is two-fold: first, to suggest that those of you who have access to Deseret Industries (or will have in the near future) encourage the members of your wards and stakes to become enthusiastically involved in the program by giving to and then patronizing Deseret Industries; and second, to encourage you leaders who do not have Deseret Industries to analyze the circumstances of your wards and stakes to determine whether or not the time is right to organize the Deseret Industries in your area. If you think it is, make contact through proper priesthood channels with the Welfare Services department here at headquarters.

We recognize there will be many areas of the Church where limited membership would make it impractical to introduce the program at the present time. It is not, however, inappropriate to use all of your ingenuity in blessing the people with the principles we have discussed, even before it is possible to have the full program.

May I close with just one other experience. Let me tell you of one elderly brother who sat in a nursing home just looking at the floor day after day, week after week. Someone who loved him and knew about Deseret Industries arranged for him to come to work. He began by the supervisor placing a wide push broom in his hands, taking him to the end of a corridor, and having him push the broom down the hall to the

other end; then turning him around and having him push it back again. This he did time after time.

In the process of doing, he started to get a small glimmer of interest in something—in anything—and his eyes raised from the floor. He saw the walls, and he saw the windows. As this process continued, the development of a feeling that everyone needs was nurtured. It wasn't long until other assignments were given to him which he did very well. In time his faith in himself and his feeling of worth had been restored. He became a supervisor of others.

May the Lord bless these wonderful, special people, and may we be blessed as their leaders, that we, through the work of the Welfare Services program, may bless their lives, I pray in the name of Jesus Christ. Amen.

President Spencer W. Kimball

Bishop Victor L. Brown, the Presiding Bishop of the Church, has just addressed us.

Brother Jerold Ottley will now lead us in singing hymn No. 98: "Let Us All Press On."

After the singing, Elder Boyd K. Packer of the Quorum of the Twelve will speak to us.

The hymn, "Let Us All Press On," was sung by the congregation.

Elder Boyd K. Packer

Of the Council of the Twelve

Our bishops face increasing calls to counsel members with problems that have more to do with emotional needs than with the need for food or clothing or shelter.

Solving emotional problems

My message, therefore, is to the subject: solving emotional problems in the Lord's own way.

Fortunately, the principles of temporal welfare apply to emotional problems as well.

The Church was two years old when the Lord revealed that "the idler shall not have place in the church, except he repent and mend his ways." (D&C 75:29.)

The Welfare handbook instructs: "[We must] earnestly teach and urge Church members to be self-sustaining to the full extent of their powers. No true Latter-day Saint will . . . voluntarily shift from himself the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own labors, he will supply himself with the necessities of life." (1952, p. 2.)

Self-reliance

We have succeeded fairly well in teaching Latter-day Saints that they should take care of their own material needs and then contribute to the welfare of those who cannot provide for themselves.

If a member is unable to sustain himself, then he is to call upon his own family, and then upon the Church, in that order, and not upon the government at all.

We have counseled bishops and stake presidents to be very careful to avoid abuses in the welfare program.

When people are *able* but *unwilling* to take care of themselves, we are responsible to employ the dictum of the Lord that the idler shall not eat the bread of the laborer. (See D&C 42:42.)

The simple rule has been to take care of one's self. This couplet of truth has been something of a model: "Eat it up, wear it out, make it do, or do without."

When the Church welfare program was first announced in 1936, the First Presidency said:

"Our primary purpose was to set up, in so far as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence,

industry, thrift and self respect be once more established amongst our people. *The aim of the Church is to help people help themselves.*" (*Conference Report*, Oct. 1936, p. 3; italics added.)

Occasionally someone is attracted to the Church because of our welfare program. They see material security.

Our answer to them is: "Yes, join the Church for that reason. We can use all of the help we can get. You will be called upon continually to bless and assist others."

Interesting how enthusiasm for baptism often fades away.

It is a self-help system, not a quick handout system. It requires a careful inventory of all personal and family resources, all of which must be committed before anything is added from the outside.

It is not an unkind or an unfeeling bishop who requires a member to work to the fullest extent he can for what he receives from Church welfare.

There should not be the slightest embarrassment for any member to be assisted by the Church. *Provided*, that is, that he has contributed all that he can.

President Romney has emphasized, "To care for people on any other basis is to do them more harm than good.

"The purpose of Church welfare is *not* to relieve [a Church member] from taking care of himself." (*Conference Report*, Oct. 1974, p. 166; italics added.)

The principle of self-reliance or personal independence is fundamental to the happy life. In too many places, in too many ways, we are getting away from it.

The substance of what I want to say is this: The same principle—self-reliance—has application to the spiritual and to the emotional.

We have been taught to store a year's supply of food, clothing, and, if possible, fuel—at home. There has been no attempt to set up storerooms in every chapel. We know that in the crunch our members may not be able to get to the chapel for supplies.

Can we not see that the same prin-

ciple applies to inspiration and revelation, the solving of problems, to counsel, and to guidance?

We need to have a source of it *stored in every home*, not just in the bishop's office.

If we do not do that, we are quite as threatened spiritually as we should be were we to assume that the Church should supply all material needs.

Unless we use care, we are on the verge of doing to ourselves emotionally (and, therefore, spiritually) what we have been working so hard for generations to avoid materially.

Counseling

We seem to be developing an epidemic of "counselitis" which drains spiritual strength from the Church, much like the common cold drains more strength out of humanity than any other disease.

That, some may assume, is not serious. It is very serious!

On one hand, we counsel bishops to avoid abuses in welfare help. On the other hand, some bishops dole out counsel and advice without considering that the member should solve the problem himself.

There are many chronic cases—individuals who endlessly seek counsel but do not follow the counsel that is given.

I have, on occasions, included in an interview this question:

"You have come to me for advice. After we have carefully considered your problem, is it your intention to follow the counsel that I will give you?"

This comes as a considerable surprise to them. They had never thought of that. Usually they then commit themselves to follow counsel.

It is easier then to show them how to help themselves, and more than that, how to help others. That is the greatest therapy.

Speaking figuratively, many a bishop keeps on the corner of his desk a large stack of order forms for emotional relief.

When someone comes with a problem, the bishop, unfortunately, without a question, passes them out, without stopping to think what he is doing to his people.

We have become very anxious over the amount of counseling that we seem to need in the Church. Our members are becoming dependent.

We must not set up a network of counseling services without at the same time emphasizing the principle of emotional self-reliance and individual independence.

Power of individual revelation

If we lose our emotional and spiritual independence, our self-reliance, we can be weakened quite as much, perhaps even more, than when we become dependent materially.

If we are not careful, we can lose the power of individual revelation. What the Lord said to Oliver Cowdery has meaning for all of us.

"Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong." (D&C 9:7-9.)

Spiritual independence and self-reliance is a sustaining power in the Church. If we rob the members of that, how can they get revelation for themselves? How will they know there is a prophet of God? How can they get answers to prayers? How can they know for sure for themselves?

It is not an unfeeling bishop who requires those coming to him for counsel to exhaust every personal and family resource before helping them.

Bishops, be careful with your

"emotional order forms." Do not pass them out without having analyzed carefully the individual resources.

Teach our members to follow proper channels in solving problems.

It is not unusual for some to "shop around" to get advice from friends and neighbors, from every direction, and then choose what they think is the best of it. That is a mistake.

Some want to start with psychologists, with professional counselors, or to go directly to the General Authorities to begin with.

The problems may need that kind of attention but only after every personal, and family, and every local resource has been exhausted.

We mentioned that when a member has used all of his own resources there should be no embarrassment in receiving welfare assistance.

That principle holds true with emotional assistance as well.

There may be a time when deep-seated emotional problems need more than can be given by the family, the bishop, or the stake president.

Clinical services

In order to help with the very difficult problems, the Church has established some counseling services in areas where our membership is large. (Only for those that come through proper channels.)

The first category includes those services that ordinarily require a license from the local, state, or national government. The licensed services include:

- adoptions,
- the care of unwed mothers,
- the foster care of children,
- and, the Indian Placement Program.

In July of 1977 the First Presidency issued a letter giving some instruction and caution to priesthood leaders, with reference to licensed services.

Our purpose here will be to review principles that apply to the services offered under the heading *clinical*.

Clinical services are offered (again, through proper channels only) in three successive steps:

First: *consultation*, where a priesthood leader consults with an LDS Social Services representative about a member with serious problems. Only the priesthood leader meets with the member.

The next step is *evaluation*, wherein a priesthood leader and the member meet together with an LDS Social Services practitioner to evaluate the problem. Ordinarily this is one meeting only. Thereafter, the priesthood leader continues to help the member.

In difficult and persistent cases, there is *therapy*. The member (and, when possible, the bishop) meets with an LDS Social Services practitioner for counseling. The bishop gives continuing help after termination of these sessions.

Bishops and stake presidents can exemplify self-reliance by resolving these problems locally. Ultimately it is the member who must solve them.

Bishops, you must not abdicate your responsibility to anyone—not to professionals, even to those employed by Church Social Services. They would be the first to tell you so.

You have a power to soothe and to sanctify and to heal that others are not given.

Sometimes what a member needs is forgiveness—you have a key to that.

Exercise caution

If you find a case where professional help is justified, be very careful.

There are some spiritually destructive techniques used in the field of counseling. When you entrust your members to others, do not let them be subject to these things. Solve problems in the Lord's way.

Some counselors want to delve deeper than is emotionally or spiritually healthy. They sometimes want to draw out and analyze and take apart and dissect.

While a certain amount of catharsis

may be healthy, overmuch of it can be degenerating. It is seldom as easy to put something back together as it is to take it apart.

By probing too deeply, or talking endlessly about some problems, we can foolishly cause the very thing we are trying to prevent.

You probably know about the parents who said, "Now, children, while we are gone, whatever you do, don't take the stool and go into the pantry and climb up to the second shelf and move the cracker box and get that sack of beans and put one up your nose, will you?"

There is a lesson there.

Role of bishops

Now, a bishop may ask, justifiably, "How in the world can I ever accomplish my job as bishop and still counsel those who really need it?"

One stake president said to me: "Bishops don't have enough time to counsel. With the load we're putting on them, we're killing our bishops off."

While there's some truth in that, I sometimes think it's a case of suicide.

Our study of the role of the bishop indicates that most bishops spend time ineffectively as program administrators.

The influence of a bishop on a ward is more positive when he functions as a presiding officer, rather than getting so heavily involved in all of the program details.

It is usually in program administration, with all of the meetings, training activities, etc., that the bishop spends too much time.

Bishops, leave that to your counselors and the priesthood leaders and auxiliary leaders. Problems, for instance, that involve need for employment can be solved by the home teacher and the quorum leaders.

Trust them. Let go of it. And you will then be free to do the things that will make the most difference, counseling those who really need it—in the Lord's own way.

Recently two letters have gone to the field. The one was a two-thirds reduction in the number of personal priesthood interviews required on all levels.

The other was a shifting of major administrative meetings from weekly and monthly to monthly and quarterly.

We have every hope that other relief will be filtering down through channels.

In the meantime, bishop, you are in charge. Get the administrative and training part of your work in such efficient operation that you will have time to counsel your people.

Bishops, keep constantly in mind that fathers are responsible to preside over their families.

Sometimes, with all good intentions, we require so much of both the children and the father that he is not able to do so.

If my boy needs counseling, bishop, it should be my responsibility first, and yours second.

If my boy needs recreation, bishop, I should provide it first, and you second.

If my boy needs correction, that should be my responsibility first, and yours second.

If I am failing as a father, help me first, and my children second.

Do not be too quick to take over from me the job of raising my children.

Do not be too quick to counsel them and solve all of the problems. Get me involved. It is my ministry.

Life is challenging

We live in a day when the adversary stresses on every hand the philosophy of instant gratification. We seem to demand *instant* everything, including instant solutions to our problems.

We are indoctrinated that somehow we should always be instantly emotionally comfortable. When that is not so, some become anxious—and all too frequently seek relief from counseling, from analysis, and even from medication.

It was meant to be that life would be a challenge. To suffer some anxiety, some depression, some disappointment, even some failure is normal.

Teach our members that if they have a good, miserable day once in a while, or several in a row, to stand steady and face them. Things will straighten out.

There is great purpose in our struggle in life.

There is great meaning in these words entitled "The Lesson."

*Yes, my fretting,
Frowning child,
I could cross
The room to you
More easily.
But I've already
Learned to walk,
So I make you
Come to me.*

*Let go now
There!
You see?*

*Oh, remember
This simple lesson,
Child,
And when
In later years*

*You cry out
With tight fists
And tears
"Oh, help me,
God please."
Just listen
And you'll hear
A silent voice:*

*"I would, child,
I would.
But it's you,
Not I,
Who needs to try
Godhood."*

(Carol Lynn Pearson, "The Lesson,"
Beginnings, New York: Doubleday
and Co., 1975, p. 18.)

Bishop, those who come to you are children of God. Counsel them in the Lord's own way. Teach them to ponder it in their minds, then to pray over their problems.

Remember that soothing, calming effect of reading the scriptures. Next time you are where they are read, notice how things settle down. Sense the feeling of peace and security that comes.

Now, from the Book of Mormon, this closing thought: The prophet Alma faced a weightier problem than you, bishop, will likely see in your ministry. Like you, he felt uncertain; and he went to Mosiah.

Mosiah wisely turned the problem back to him, saying:

"... Behold, I judge them not; therefore I deliver them into thy hands to be judged.

"And now the spirit of Alma was again troubled; and he went and inquired of the Lord what he should do concerning this matter, for he feared that he should do wrong in the sight of God.

"And it came to pass that after he had poured out his whole soul to God, the voice of the Lord came to him. . . ." (Mosiah 26:12-14.)

That voice will speak to you, bishop. That is your privilege. I bear witness of that, for I know that He lives.

May God bless you, bishop, the inspired judge in Israel, and those who come to you, as you counsel them in the Lord's own way.

In the name of Jesus Christ, amen.

President Spencer W. Kimball

We have heard from Elder Boyd K. Packer of the Quorum of the Twelve Apostles.

President N. Eldon Tanner will now bear witness of this special work.

President N. Eldon Tanner

First Counselor in the First Presidency

My dear brothers and sisters, I have enjoyed this meeting very much. The Spirit of the Lord has been with us today. I want President Kimball to know he has strengthened my testimony and resolve to further intensify my works and my efforts in building the kingdom of God.

I always like to know how many people are here and who are here. I wonder if the bishops who are here for the first time would please stand. Thank you. I wonder if the ward Relief Society presidents who are here for the first time would please stand. Thank you. And the stake Relief Society presidents that are here for the first time, please. Thank you. Now the stake presidents that are here for the first time, please. Thank you. That shows, President Kimball, there are many new people here, and emphasizes the importance of having these meetings every six months so that the people may learn of their duties.

The Lord's Church

We've certainly been fed this morning with the spirit of this work. We've been instructed in how we're to act and what we're to do. Now I just hope and pray that the Spirit of the Lord will go with us as we leave this meeting and that we will do what we've been instructed to do so that the Lord may be pleased with what we are doing.

I'd like to bear my testimony to you that this is the church of Jesus Christ. Let me say that again: This is the church of Jesus Christ. This is his program. You are his stewards. We are his stewards, and he will hold us responsible as stewards.

Stewardship

When I attended the dedication of

Brigham Young University's Monte L. Bean Life Sciences Museum, Brother Bean said, "All that we have is the Lord's. We are his stewards, and anything that he wants of me or that the leaders of the Church want of me, I am prepared to give." What a great spirit we would have if we would realize that all that we have to administer, all that we call our own, is the Lord's, and we have the responsibility to do it the way he would have it done.

So much has been done and is to be done, and it will be done best when we follow the principles of stewardship. I believe this is what President Kimball had in mind when he said at the last welfare conference: "Brothers and sisters, . . . may I urge you to go forward in this great work. So much depends upon our willingness to make up our minds collectively and individually, that present levels and performances are not acceptable, either to ourselves or the Lord." (ENSIGN, Nov. 1977, p. 79.)

I humbly pray, my brothers and sisters, that we will do this as we represent the Lord in this great welfare work. And I leave my testimony with you that it is the work of the Lord. It is our responsibility and we will be blessed according to the way we perform our duties. May we do it well, I humbly pray, in the name of Jesus Christ. Amen.

President Spencer W. Kimball

We have just heard from President N. Eldon Tanner, First Counselor in the First Presidency.

President Marion G. Romney, Second Counselor in the First Presidency, will now speak to us.

President Marion G. Romney

Second Counselor in the First Presidency

Brothers and sisters, with you I have enjoyed this meeting very much. I don't recall having attended a better welfare meeting. I appreciate the work the General Welfare Services Committee, the Presiding Bishopric, and the Welfare Department are doing in welfare services.

I have prepared a speech too long to give in the time available. I believe, however, you can get along without it if you will do what you have been counseled to do here today. Our time here this morning has been well spent.

Law of love

The subject of the talk I have prepared is "The Royal Law." Defining it, the apostle James said, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well." (James 2:8.) We must have this law in mind in all that we do in our welfare work. We must love our neighbors as ourselves. The Savior put this law second only to the love of God when He said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"And the second is like unto it, Thou shalt love thy neighbour as thyself." (Matt. 22:37, 39.)

In the payment of our fast offerings, we must do so with the royal law in mind. You remember that Isaiah speaks of the people who came to the Lord and said:

"Wherefore have we fasted, . . . and thou seest not?"

Because, came the answer, you do not keep the fast which I commanded. True, you bow down your heads as a bulrush and spread sackcloth and ashes under your feet, but you do not deal your bread to the hungry, nor provide housing for the poor, nor do you cover the naked. When you do these things,

"then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." (See Isa. 58:3-9.)

Caring for the needy

The caring for the poor and the handicapped and those who need our help is a main purpose and an absolute requirement in fulfilling the royal law of loving our neighbors as ourselves. You will remember the great sermon of Amulek on prayer, in which he tells the people to pray and tells them how often to pray—morning, night, and noon—and tells them where to pray and how to pray and what to pray for. He goes into great detail and then he says that "after ye have done all these things, if ye turn away the needy, and the naked, and visit not the sick and afflicted, and impart of your substance, if ye have, to those who stand in need—I say unto you, if ye do not any of these things, behold, your prayer is vain, and availeth you nothing, and ye are as hypocrites who do deny the faith." (See Al. 34:17-38.)

I believe we are coming to understand the royal law, "Thou shalt love thy neighbour as thyself." You will remember that Jesus, just before the close of His ministry, speaking to His apostles, said:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

"Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

"When saw we thee a stranger, and took thee in? or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:31-40.)

Testimony

I know this gospel is true. I have no doubt about that at all. I never remember a time when I questioned a principle of the gospel. I know that the welfare program that was outlined in the 1930s was inspired of the Lord. He gave President Grant the inspiration and gave him help through his great counselor, J. Reuben Clark, Jr., and others, to set up the program. It is our duty now to follow it and take care of His kingdom in the spirit of loving our neighbors as ourselves.

If we do so, we shall be able to meet the trying days ahead, which are coming faster than we think. The peoples of the earth will be in such trouble and distress that they will be unable to solve their problems in any other way than to turn to the Lord's program. I bear you this testimony in the name of Jesus Christ. Amen.

President Spencer W. Kimball

President Marion G. Romney, Second Counselor in the First Presidency, has been our concluding speaker.

The First General Session of the 148th Annual Conference of the Church will convene in the Tabernacle at ten o'clock this morning.

We will now sing, in closing, hymn no. 13, "Come, Come Ye Saints."

Following the singing, the benediction will be offered by Elder G. Homer Durham, of the First Quorum of the Seventy. This meeting will then be adjourned.

The congregation sang, "Come, Come Ye Saints."

The benediction was pronounced by Elder G. Homer Durham.

SALT LAKE TABERNACLE CHOIR AND ORGAN BROADCAST

The following broadcast, announced by J. Spencer Kinard, and originating with Station KSL, Salt Lake City, Utah, was presented from 9:30 to 10:00 A.M. on Sunday, April 2, 1978, through the courtesy of the Columbia Broadcasting system's network throughout the United States, parts of Canada

and through other facilities to several points overseas:

The Spoken Word

Announcer: Once more we welcome you within these walls with Music and

the Spoken Word from the Crossroads of the West.

CBS and its affiliated stations bring you at this hour the Mormon Tabernacle Choir from Temple Square in Salt Lake City, with Jerold Ottley conducting the Choir, John Longhurst, Tabernacle Organist, and the Spoken Word by Spencer Kinard.

(Choir: Without announcement "And the Glory of the Lord")—Handel.

Announcer: In keeping with the continuing spirit of the Easter Season, the Choir presents a special program comprised of moving selections from Handel's "Messiah." All of today's music and the Spoken Word come from the text of this great masterpiece.

Organ: "Pastoral Symphony") — Handel

(Choir: Without announcement "Behold the Lamb of God")—Handel

Announcer:

He was despised and rejected of men;
A man of sorrows, and acquainted with
grief:

He gave His back to the smiters,
And His cheeks to them that plucked off
the hair

He hid not His face from shame and
spitting,

He was despised and rejected of men.

(Choir: "Surely He Hath Borne
Our Griefs") — Handel

(Choir: Without announcement
"And With His Stripes We Are
Healed")—Handel

Announcer:

All we like sheep have gone astray:
We have turned ev'ry one to his own
way;

And the Lord hath laid on Him the
iniquity of us all.

All they that see laugh Him to scorn;
They shoot out their lips, and shake
their heads, saying,

He trusted in God that He would
deliver Him:

If He delight in Him, let Him deliver
Him.

Thy rebuke hath broken His heart;
He is full of heaviness:

He looked for some to have pity on
Him,

But there was no man,

Neither found He any to comfort Him.

Behold, and see if there be any sorrow
like unto his sorrow.

He was cut off out of the land of the
living:

For the transgression of Thy people was
He stricken.

But Thou didst not leave His soul in
Hell;

Nor didst Thou suffer Thy Holy One to
see corruption.

(Choir: "Lift up Your Heads Oh
Ye Gates") — Handel

Announcer:

Unto which of the angels said He at any
time,

Thou art My son,

This day have I begotten Thee?

Let all the angels of God worship Him.

Thou art gone up on high,
Thou hast led captivity captive,
And received gifts for men;
Yea, even for Thine enemies,
That the Lord might dwell among them.

How beautiful are the feet of them that
preach the gospel of peace,
And bring glad tidings of good things.

Their sound is gone out into all the
lands,
And their words unto the ends of the
world.

Why do the nations so furiously rage
together;

Why do the people imagine a vain
thing?

The kings of the earth rise up,
And the rulers take counsel together:
Against the Lord, and against His
anointed.

Let us break their bonds asunder,
And cast away their yokes from us.

He that dwelleth in heaven shall laugh
 them to scorn:
 The Lord shall have them in derision.
 Thou shalt break them, with a rod of
 iron;
 Thou shalt dash them in pieces like a
 potter's vessel.

(Choir: "Hallelujah Chorus" —
 Handel)

Announcer: Again we leave you within
 the shadows of the everlasting hills.
 May peace be with you this day . . . and
 always.

Announcer: This concludes the two
 thousand five hundred thirty-seventh
 performance, continuing the 49th year
 of this traditional broadcast from the
 Tabernacle on Temple Square brought
 to you by CBS and its affiliated stations,
 originating with Station KSL in Salt
 Lake City, Utah.

Jerold Ottley conducted the
 Mormon Tabernacle Choir, John Long-
 hurst was at the organ, the Spoken
 Word by Spencer Kinard.

In another seven days at this same
 hour, Music and the Spoken Word will
 be heard again from the Crossroads of
 the West.

This is the CBS Radio Network.

SUMMARY OF CONFERENCE MUSIC

The Salt Lake Tabernacle Choir
 furnished the choral numbers for the
 Saturday Morning, Sunday Morning,
 and Sunday afternoon sessions of the
 Conference with Jerold D. Ottley and
 Donald H. Ripplinger conducting.

A Primary Children's Choir from
 the Salt Lake area provided the music
 for the Saturday afternoon session
 under the direction of Sister Carolyn O.
 Welling.

At the General Priesthood Meeting
 a Prospective Elders' Choir from
 regions in the Salt Lake Valley
 furnished the music, directed by
 Brother Paul A. Hanks.

Prelude, postlude, and interlude
 music and accompaniments on the
 Tabernacle organ throughout the
 conference sessions were played by
 Robert Cundick, Roy Darley, or John
 Longhurst, Tabernacle Organists.

FRANCIS M. GIBBONS

Clerk of the Conference

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